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Presented by Professor Fiedler.

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WRITTEN in ITALY

N.º 1 Roman Uncials 6 Cen.

LXIIIII IN PRINCIPIO ERAT
UERBUM;
ET UERBUM ERAT APUD
DM;

WRITTEN in ENGLAND

N.º 2. Roman Saxon 7. Cen.

fader uren du arð t du byrt
✝ PATER NOSTER QUI ES
tm heo rnar in heornu rie ge hal gud
IN CAELIS SCI FICETUR

N.º 3. Set Saxon 8. Cen.

Ut me misenum Indignumq; hu
munculum ex audine dignetur

N.º 4. Running-hand Saxon 9. Cen.

Sicupir norre qotarit. fr̄ kl. iar. su
me annor dñi. deduc. asse adde. IIII.
partē.

N.º 5. Mixed Saxon 10. Cen.

ET UIDI SUPRA DE X TERĀ
sedentis Inthrono librum scriptū

N.º 6. Elegant Saxon 10. Cen.

kl. NOUEMBRIS NATL. OMNIUM SCOR.

Halge lareopar raeddon þ reo ge lear
rulle ge ladung þirne dag mærrie

W. Hughes. Sc.

THE ELEMENTS OF Anglo-Saxon Grammar,

WITH

COPIOUS NOTES,

ILLUSTRATING THE STRUCTURE OF THE SAXON AND THE FORMATION OF THE ENGLISH LANGUAGE:

AND

A Grammatical Praxis

WITH A LITERAL ENGLISH VERSION:

TO WHICH ARE PREFIXED,

REMARKS ON THE HISTORY AND USE OF THE ANGLO-SAXON,

AND

AN INTRODUCTION,

ON THE ORIGIN AND PROGRESS OF ALPHABETIC WRITING, WITH CRITICAL REMARKS BY THE REV. CHAS. O'CONOR, D.D. AND EXEMPLIFIED BY ENGRAVINGS OF INSCRIPTIONS, AND FACSIMILES OF SAXON AND OTHER ANCIENT MANUSCRIPTS.

BY THE REV. J. BOSWORTH, M.A. F.A.S.

AND VICAR OF LITTLE HORWOOD, BUCKS.

Stæf·cnæfte ıs seo cæg. þe þæna boca andgytt unlycð:.
Grammar is the key that unlocketh the sense of books.
Preface to Ælfric's Grammar.

The ground of our own language appertaineth to this old Saxon.
Camden, Rem. Ex. of the Eng. Language.

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TO

EDWARD JOHNSTONE, M.D.

OF

EDGBASTON HALL,

THE FOLLOWING ELEMENTS

ARE, WITH THE GREATEST RESPECT, INSCRIBED

AS A TESTIMONY OF GRATITUDE

AND AS A WILLING ACKNOWLEDGEMENT

OF THE FAVOURS CONFERRED

UPON

HIS OBEDIENT AND OBLIGED SERVANT,

J. BOSWORTH.

PREFACE.

EARLY associations and impressions are seldom entirely removed. From our youth, we have been taught to look upon the Greeks, and Romans, as the most learned and polished people. A long acquaintance with writers of both nations, renders us familiar with their history; and, in riper years, when these people are named, our youthful feelings and veneration are recalled, and our imaginations dwell with delight on the pleasure we have derived from the company of our old classical friends. In the same proportion as we have admired and revered the Greeks and Romans, we have been led to disregard and despise the Goths, for raising the standard of liberty upon the ruins of the Roman empire. We have insensibly imbibed the opinions of the Roman authors which we have read, and, with the name of Goths, have constantly associated every species of ignorance, cruelty, and barbarity; not considering that we, as Englishmen, are indebted to the descendants of the Gothic tribes for our existence, our language, and our laws. There is no doubt that the foundation of our justly admired Constitution, which distinguishes Great Britain, and makes her stand pre-eminent among the nations of Europe, was laid

by our Saxon ancestors. Indeed, "our language, our government, and our laws, display our Gothic ancestors in every part: they live, not merely in our annals and traditions, but in our civil institutions and perpetual discourse. The parent tree is indeed greatly amplified, by branches engrafted on it from other regions, and by the new shoots, which the accidents of time, and the improvements of society, have produced; but it discovers yet its Saxon origin, and retains its Saxon properties, though more than thirteen centuries have rolled over, with all their tempests and vicissitudes[1]."

A brief history of the inhabitants and language of England will prove the truth of the preceding remark: but to come to any satisfactory conclusion on this subject, we must revert to the time when Europe was first inhabited.

Europe, like other parts of the world, appears to have been peopled from Asia. The Western regions most probably received their inhabitants by three distinct streams of population, at distant periods, over the Kimmerian Bosphorus, between the Black Sea and the Sea of Azoph. Ancient historians concur with the most probable traditions respecting these three streams. This is corroborated by the fact, that there are three different families of languages: two of these distinct tongues pervade the Western regions of Europe, and the third species prevails on the Eastern frontiers.

The earliest stream we shall find to carry with it the Gomerian, Kimmerian or Keltic race, that spread itself over a considerable part of Europe, particularly towards

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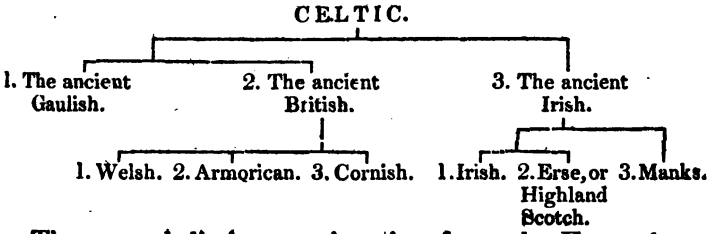
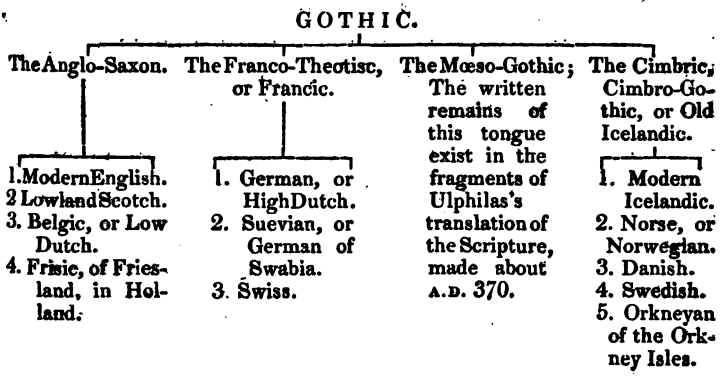
[1] Turner's *History of the Anglo-Saxons*, 8vo. vol. i. p. 101.

the South and West, and from Gaul entered the British Isles. From the Kimmerian, Keltic or Celtic source have proceeded the following languages[2]:



The second distinct emigration from the East, about the 7th century before the Christian æra, contained the Scythian, Teutonic or Gothic tribes, from which most of the modern nations of Europe have descended. The following languages have flowed from the original tongues of these tribes[3]:—



The third and most recent stream of population that flowed into Europe, conveyed the Slavonian or Sarmatian nations. These coming last, occupied the most Eastern

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[2] See Percy's *Translation of Mallet's Northern Antiquities:* Preface p. xvii.

[3] See Turner's *History of the Anglo-Saxons,* 8vo. vol. i. p. 26.

parts, as Russia[4], Poland, Eastern Prussia, Moravia, Bohemia, and their vicinity: from these Slavonic tribes a third genus of European languages arose, as the Russian, Polish, Bohemian, Livonian, Lusatian, Moravian, Dalmatian, &c.

The three stocks just mentioned were the chief sources of the ancient population of Europe, especially in the Northern and Western regions: Ionia, Greece, and the Southern parts, however, received colonies by sea from the Phœnician Pelasgi[5], who spread over Europe the literature of the Southern parts of Asia.

As the Slavonic or Sarmatian tribes, the third source of population, have never extended so far West as England, nor made any settlement amongst us, no further notice will be taken of them. We are most concerned with the two former streams of population. Though at a very early period Britain was most likely visited by the Phœnician and Carthaginian navigators, from whom the island is said to have received the name of Britain[6], yet the first inhabitants were probably from Gaul or France, and were a part of the Kimmerian or Keltic tribes.

Very little authentic information is found respecting Britain before the invasion of Julius Cæsar, about fifty-five years before the Christian æra. Cæsar states that the inhabitants, whom we have concluded of Keltic ori-

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[4] See Turner's *History of the Anglo-Saxons*, 8vo. vol. i. pp. 26 & 120.

[5] See Introduction, page 4.

[6] Bochart thinks that Britain is derived from the Punic ברת-אנך Bărăt Ānăk, *the land of tin.* The British Isles were called Κασσιτερίδας by the Greeks, from κασσιτερον, *tin.* Boch. *Canaan*, lib. I. c. 39, p. 720.

gin, were very numerous[7]. Some pursued agriculture, but most of the inferior tribes led a pastoral life, and, clothing themselves with skins, lived on milk and flesh. It was a general practice to stain themselves with woad, and wear long hair on their heads, while they shaved every part of the face except the upper lip; they would, therefore, have a most terrific appearance in battle. They were very superstitious; for, if any were afflicted with severe diseases, by the advice and assistance of their Druidical teachers, they sacrificed human victims. The Druids always officiated in these cruel rites[8].

After several attempts, Britain came under the power of the Romans, who imparted to this, as well as every nation they conquered, the privileges of their laws and rights. While the Romans retained possession of this island, they built houses or villas in the Roman style, adorning them with porticoes, saloons, and baths[9]. What Rome possessed and valued was shared by the most powerful natives of Britain, who were ambitious to distinguish themselves in the Roman arts and sciences. They must, therefore, have derived much information from the Romans, who governed the island till about A.D. 409.—Though the Romans had been so long in Britain, the great body of the people were still of Keltic origin, retaining their own language and some of their customs.

At the fall of the Roman empire, Britain, among the distant provinces, threw off the Roman yoke: for when the emperor Constantine, who was chosen by the Britons, could not render them assistance, that they might defend

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[7] *Cæsar*, lib. iv. c. 10. [8] *Ibid.* lib. vi. c. 15.

[9] Tacit. *Vit. Agr.* c. 21, and Turner's *History of the Anglo-Saxons*, 8vo. vol. i. p. 223.

themselves, they proclaimed their own independence, which they preserved for nearly half a century. In its independent state, Britain was divided into many separate *Civitates*, or Republics, which soon infringed upon each other's privileges, and caused perpetual disputes and contests.

Weakened by internal warfare, they became more liable to the depredations of the Picts, Scots or Irish, and Saxons. In their piratical expeditions, the Saxons, for nearly two centuries, had occasionally enriched themselves with plunder from Britain. At this time, however, the Picts and Scots, taking advantage of the unsettled state of affairs in Britain, were very successful in their predatory incursions. So formidable did their attacks become, that the Britons found it necessary to unite their energies to repel from the island such fierce assailants. They assembled to choose one of their princes for a supreme monarch, who, in difficult affairs, was assisted by a council of the other chiefs. About the year 449, the king and British chiefs were holding a public council, to consider the best means of repelling their Irish and Scottish enemies, when Hengist and Horsa arrived at Ebbs-fleet, near Richborough, in the Isle of Thanet. The council unanimously came to the resolution of engaging these Saxons for subsidiary soldiers against their enemies.

The Saxons[10] were successful; and their leaders, Hengist and Horsa, finding they were to be employed for a military defence, suggested the propriety of sending for more of their countrymen. The British king assented, and many more Saxons came, to assist in preventing the incursions on Britain. The Picts and Scots were soon

[10] See the Grammar, page 35, Note 1; and Praxis, extract 5.

repelled; and the Saxons, now no longer necessary for defence, were requested by the Britons to leave the country; but they refused. This led to various contests, till about A.D. 457, when Hengist, the Saxon leader, gained a permanent settlement in Kent. The Saxons gradually increased in power, and founded one kingdom after another, till the full establishment of the Octarchy, about A.D. 586. The Britons, for the most part, disdaining the Saxon yoke, took refuge in Wales, Cornwall, Bretagne in France, and other places; while those that remained in their native land were compelled to be menial servants to their conquerors. The Saxons were so numerous, and their conquest so complete, that they spread exclusively their own language in the parts which they occupied. They also readily imposed their own names on every district or place where they came: these Saxon names generally denoted the nature, situation, or some striking feature of the places to which they were given. A succession of Saxon kings reigned in the island for 430 years, till about the year 1016; when Canute, a Dane, ascended the English throne. In a little more than twenty years, the Saxon line was restored, and continued till the Norman Conquest, in 1066.

We have seen that, though the Phœnicians may have visited this island in very early times, the first inhabitants were of Kimmerian or Keltic origin. These remained in possession of the country till the coming of the Romans under Julius Cæsar, about 55 years before the Christian æra. The Romans were in Britain till A.D. 409. After their departure, the Britons were independent for about 48 years. The Saxons then conquered the island, and their power existed for nearly 600 years, from A.D. 457 till 1066, with the intermission of 26 years, when

Danish kings reigned. From this successive population Britain had obtained all the benefits which each could impart. The hardy and independent Saxons could not fail to derive some assistance from the improvements they found amongst the Britons, and the Roman progeny, when they arrived. "When they first landed in this island, they were bands of fierce, ignorant, idolatrous and superstitious pirates; enthusiastically courageous, but habitually cruel. Yet from such ancestors a nation has, in the course of twelve centuries, been formed, which, inferior to none in every moral and intellectual merit, is superior to every other in the love and possession of useful liberty: a nation which cultivates with equal success the elegancies of art, the ingenious labours of industry, the energies of war, the researches of science, and the richest productions of genius [11]."

From the hasty historical view that has been taken of this nation, it is evident that the Saxons were the only conquerors, who, having expelled the preceding inhabitants, were sufficiently numerous to people the country, and, in a great degree, to establish their own language, manners, and laws. No conquest of Britain was ever so complete as the Saxon. "It might indeed be supposed that the Danes, by their repeated ravages for so many years, which terminated at length in a temporary or partial subjugation of the country, must have considerably altered the Saxon language. To this it may be answered, that the very nature of the Danish incursions and depredations prevented them from forming any numerous or permanent settlements among the inhabitants of this

[10] See Turner's *History of the Anglo-Saxons*, vol. iii. p. 1.

country; that the government continued in the Danish line of kings little more than twenty-five years; and that, even admitting that the language of these invaders was incorporated with that of the natives, it must be remembered, that it was only the addition of a kindred dialect, derived from the same northern source, which, from its mixture with the Saxon, has very properly acquired the appellation of Dano-Saxon. This is the dialect which still prevails in most of the northern counties of England, where the Danes made the most lasting impression. But, that the reception which both they and their language obtained, in this country, was of the most reluctant and unwelcome kind, is evident from the spirited resolution formed by the nobles and principal men in the kingdom immediately on the death of Hardicanute, the last of their three kings: 'That no Dane should from that time be permitted to reign over England; that all Danish soldiers in any city, town, or castle, should be either killed, or banished from the kingdom; and that whoever should from that time dare to propose to the people a Danish sovereign, should be deemed a traitor to government, and an enemy to his country.'

"Since, then, this temporary or partial usurpation of the *Danes* occasioned so little alteration in the ancient language and inhabitants of our island, let us examine how far the more exorbitant and oppressive sway of the *Normans* tended to produce a more sensible impression.

"The peculiar circumstances attending the usurpation of William the First undoubtedly afforded him an opportunity of completely establishing the feudal system in this country, with the utmost rigour and severity which that degrading state of vassalage was capable of

admitting. To gratify and reward his followers and friends, he distributed amongst them the lands, the lordships, the bishoprics, the monasteries, and the churches, of the vanquished inhabitants; whom he dispossessed by the right of conquest, that is, the will of the conqueror, of all their ancient domains, as well as of all civil offices and places of trust: so that, for a century or two, a few Norman bishops and barons, enjoying the exclusive favour of the reigning monarch, or sometimes even teaching him to tremble on his throne, ruled the whole nation with a rod of iron, and presided over the lives and liberties of millions. Some are also of opinion, that an ineffectual attempt was made to establish throughout the whole island that new-fangled language which the Normans had acquired during their residence in that part of France to which they gave their name. It is certain, indeed, that the greater part of the laws and the public instruments of the kingdom which were not written in Latin, were written in Norman-French: but this was, perhaps, the natural effect of circumstances, rather than the result of any political determination. For it is well known that there were also some charters written in the Saxon language, from the reign of William the First even to that of Henry the Third. We may likewise safely conclude that the Saxon language, mixed indeed, first with the Danish and afterwards with the Norman-French, still continued to be almost universally spoken, if not written, by the vulgar; till at length our present language was formed, by a gradual combination of the different dialects spoken by the Norman barons and the native peasants of the country. In fact, the ancestors of those very Normans who settled in Neustria, like the Danes and Norwegians, who were continually issuing

from the same northern hive, spoke a language not very different from the old Saxon; but being afterwards blended with the language of the natives, which was a corrupt species of the Latin, built on the foundation of the ancient Gaelic or Celtic, it appeared quite in a new form when brought by the Normans into England. But the Norman as well as the Danish families were so few in comparison with the ancient inhabitants of the country, and their domineering conduct was so little calculated to recommend their vocabulary, that a preponderating portion of the Anglo-Saxon dialect continued for several centuries to be incorporated into our written as well as oral language, till by a natural process it began at length to predominate entirely over the other ingredients. The great mass of the people of this country, notwithstanding the predatory incursions of the Danes, the successful invasion of the Normans, and the occasional introduction of foreign families into the kingdom at different times, continue at this day to be of Saxon origin: whence it follows as a natural consequence, that the present language of Englishmen is not that heterogeneous compound which some imagine, compiled from the jarring and corrupted elements of Hebrew, Greek, Latin, French, Spanish, and Italian, but completely Anglo-Saxon in its whole idiom and construction.

"If we examine the most simple specimens of our written language, or that which is used in our colloquial intercourse with each other on ordinary occasions, we shall find the average Saxon words to be not less than *eight* out of *ten;* or, on the most moderate computation, *fifteen* out of *twenty!* Indeed, the learned Dr. Hickes has already observed, that of *fifty-eight words* of which the Lord's Prayer is composed, not more than

three words are of Gallo-Norman introduction; and those two are corruptions from the Latin, which cannot be said of the Saxon. The remaining *fifty-five* are immediately and originally derivable from the Anglo-Saxon!

"But not to insist on favourable proofs, let us indiscriminately take as an example any passage from any of our best writers, either in verse or prose, and we shall find, on experiment, that the proportion of Saxon words is in general not less than what I have specified above: for instance, let us analyse the following exordium of Milton's *Paradise Lost:* an exordium which has been always admired for its majestic simplicity, and unaffected grandeur of diction[12].

> "Of man's first *disobedience*, and the *fruit*
> Of that forbidden tree, whose *mortal* taste
> Brought death into the world, and all our woe,
> With loss of Eden; till one greater man
> *Restore* us, and *re*gain the blissful *seat*—
> Sing, heavenly *muse*—" &c.

In the two following examples, the words immediately derived from the Saxon are still more numerous:—

"Then when *Mary* was come where *Jesus* was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here my brother had not died. When *Jesus*, therefore, saw her weeping, and the *Jews* also weeping which came with her, he groaned in the *spirit*, and was *troubled*. And said, Where have ye laid him? They said unto him, Lord, come and see. *Jesus* wept. Then said the *Jews*, Behold how he loved him!" JOHN xi. 32—36.

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[12] See Ingram's *Inaugural Lecture on the Utility of Anglo-Saxon Literature*, &c. (4to. Oxford, 1807), p. 16—18.

"Every man, being *conscious* to himself that he thinks, and that which his mind is *applied* about whilst thinking being the *ideas* that are there; it is *past doubt*, that men have in their minds *several ideas*. Such as are those *expressed* by the words, whiteness, hardness, sweetness, thinking, *motion*, man, *elephant*, *army*, drunkenness, and others. It is in the first *place*, then, to be *inquired*, how he comes by them? I know it is a *received doctrine* that men have *native ideas* and *original characters stamped* upon their minds in their very first being."—LOCKE's *Essay*, book xi. ch. 1.

In the preceding extracts, all the words in Roman letters are derived immediately from the Anglo-Saxon: only the few words in Italics have a different origin.

The Anglo-Saxon language is not only interesting, being the ground of the modern English, but it is "one of those ancient languages to which we may successfully refer, in our inquiries how language has been constructed."

The following example will be sufficient to show the compositive power of the Saxon language, and how many words may be legitimately formed from one single root:—

"THE ANCIENT NOUN.

Þıt, } *the mind, genius, the intellect, the sense.*
Ge-þıt, }

Secondary meaning:—*wisdom, prudence.*

"Noun applied as an adjective:

þıta.
þıte, *wise, skilful.*
ȝe-þıta, *conscious*: hence, a *witness.*

" Verb formed from the noun:

witan, *to know, to perceive.*
ȝe-witan, *to understand.*
witeȝian, *to prophesy.*

" Adjectives composed of the ancient noun, and an additional syllable, or word:

wittiȝ, *wise, skilled, ingenious, prudent.*
ȝe-witiȝ, *knowing, wise, intelligent.*
ȝe-witleaſ, *ignorant, foolish.*
ȝe-wittiȝ, *intelligent, conscious.*
ȝe-witſeoc, *ill in mind, demoniac.*
witol, wittol, *wise, knowing.*

" Secondary nouns, formed from the ancient noun and another noun:

witedom, *the knowledge of judgement, prediction.*
witeȝa, *a prophet.*
witeȝunȝ, *prophecy.*
wite-ſaȝa, *a prophet.*
ȝewitleaſt, *folly, madness.*
ȝe-wit-loca, *the mind.*
ȝe-witneſſe, *witness.*
ȝe-witſcipe, *witness.*
wite-cloſe, *trifles.*
wit-poſð, *the answer of the wise.*

" Nouns of more recent date, having been formed out of the adjectives:

ȝe-wit-ſeocneſ, *insanity.*
witiȝdom, *knowledge, wisdom, prescience.*
witolneſſe, *knowledge, wisdom.*

" Secondary adjective, or one formed upon the secondary noun:

witedomlic, *prophetical.*

"Conjunctions:

ꝑiteðlice, } *indeed, for, but, to wit.*
ꝑitoðlice, }

"Adverbs, formed from participles and adjectives:

ꝑitenðlice, } *knowingly* [13]."
ꝑittiȝlice, }

It may be further observed, that the Saxons, as well as the Greeks, had a language which by composition would, in the name, often express the nature of the thing. Ac *an oak*, coꝑn *corn; a corn of the oak, an acorn.* Pꝑeoꝑt-ꝑcẏꝑe *a priest-shire, parish.* Monað-ꝑeoc *one who is sick every month, moon-sick, lunatic.* Eoꝑð-ȝemet is the same as the Greek word Γεωμετρια, *Geometry, the measure of the earth;* from eoꝑð *earth,* and ȝemet, *measure.* The Saxon word Leꝑim-cꝑæꝼtiȝ denotes one *skilful* in *numbers,* or an *arithmetician;* from ȝeꝑim *number,* and cꝑæꝼtiȝ *crafty, knowing, skilful,* &c. The Saxon word is even more expressive than the Greek Αριθμετικος an *Arithmetician.* One whom we call, from the Greek, an Astronomer, Rhetorician, and a Grammarian, the Saxons most appropriately denominated Tunȝol-cꝑæꝼtiȝ, Spꝑæc-cꝑæꝼtiȝ, and Stæꝼ-cꝑæꝼtiȝ:—tunȝol is *a star,* ꝑpꝑæc is *speech,* and ꝑtæꝼ is *a letter.* *Death* is expressed by Laꝑt-ȝeðal *soul-separation.*

The language as well as the sentiments of Mr. Ingram may be again adopted:—"That the Anglo-Saxon language has a peculiar share of importance and interest; that it is capable of elucidating the principles of grammatical science, and of leading us to a philosophical

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[13] See Turner's *History of the Anglo-Saxons.* 8vo. vol. i. page 578.

theory of language, has been sufficiently shown by the preceding remarks, but more fully by the ingenious author of the *Diversions of Purley*, and the accurate writer of *The History of the Anglo-Saxons*. Indeed, an exclusive attention to the more learned and refined languages has too frequently beguiled men of the greatest talents and erudition into very erroneous conclusions on philological subjects.

" If we consult merely our own pleasure in reading, perhaps there cannot be a doubt, that every person of a classical taste and elegant turn of mind will be disposed to dedicate the greatest portion of his time to the immortal volumes of ancient Greece and Rome, and to the works of the best historians, statesmen, poets, and philosophers, of modern Europe: but, if we would acquire an enlarged and comprehensive view of the history of MAN; if we would trace his progress from ignorance to knowledge, from rudeness to refinement; if we would observe how his complicated improvements in speech have maintained an uniform correspondence with the gradual expansion of his mind; if we would remark how regularly his distinctive variety of words has increased in the same proportion as he has enlarged the circle of his ideas; if, from the investigation of these circumstances, we would endeavour to add to the public stock of information on a very abstruse but highly interesting subject, we must examine the written symbols of organic sounds adopted in the most remote ages and nations, and in the most rude as well as in the most refined periods of society; we must study the *comparative anatomy* of human language; we must dissect, we must analyse, we must disunite, and compare; we must descend from the gratifying spectacle of symmetry and proportion, to the most

minute combination of two or more component parts; we must not only trace the operations of the human mind in the sublime flights of poetry, the copious streams of eloquence, and the abstruse paths of abstract science and philosophy; we must also consider man in the infancy of society, and in the infancy of life; we must divest him of his *eight* parts of speech, and hear him deliver his thoughts with little more assistance than that of a *noun* and a *verb* only; we must tear from him, however reluctantly, that gaudy plumage, those borrowed wings, (σχεα πτεροεντα,) composed of soft and beautiful feathers *hermetically* adjusted, by which he has been enabled to soar with triumphant glory to the highest regions of human fancy! We must behold him a poor defenceless creature, surrounded with wants which he struggles to express, and agitated by sensations which he labours to communicate! We shall then see how various causes, of a local, temporary, and arbitrary nature, have influenced his ideas, and the language in which he has embodied them. In this point of view, therefore, the language of our Saxon ancestors, of which some specimens remain of considerable antiquity, will appear highly interesting and important to the philosophical inquirer[13]."

It must be granted that the Saxon is not an original language, but it is of considerable antiquity. The Saxons were as far West as the Elbe in the days of Ptolemy[14], A.D. 141. Their situation seems to indicate that they moved among the first tribes of the Teutonic emigrations, and, therefore, that they visited Europe as soon as any other Gothic tribe. There does not appear to be any

[13] Ingram's *Inaugural Lecture on the Utility of Anglo-Saxon Literature, &c.* pp. 29—32.

[14] Cl. Ptolemæus, *Geog.* lib. ii. c. 11.

evidence for the long received opinion that the Mœso-Gothic language preceded the Saxon. They seem to be more like sister languages, both descended from a Scythian, Teutonic, or Gothic parent: perhaps the Saxon is the older, and it is certainly of such importance that, without it, no one can fully enter into the vernacular idiom of the English language and other Northern tongues; for, from the same source as the Anglo-Saxon, flows the greatest part of almost every language in the North of Europe. The radical part of the modern English is of Gothic origin, while the terms of arts and sciences, and many words recently adopted by us, are derived from the Greek and Roman tongues. Thus, the rapid current of European eloquence may be considered as flowing directly from the Gothic fountain, receiving in its subsequent course a confluence of fructifying and limpid streams from the more genial climes of Greece and Rome.

If enough have not been already advanced on the excellence of the Anglo-Saxon language to recommend it to more general notice, the following remarks may show what inducements there are to the cultivation of Anglo-Saxon literature: these will be sufficiently strong, if the knowledge of Saxon be intimately connected with the original introduction and establishment of our present *language* and *laws*, our *liberty*, and our *religion*.

"That no man can shine at the bar, in the senate, or in the pulpit, without a knowledge of Anglo-Saxon literature, it would be ridiculous to assert. But that a strong and steady light may be reflected from this quarter on many points of the municipal and common law, the theory of our political constitution, and the internal history of our religion, I trust no Englishman of the present day will venture to deny.

"Where is the lawyer who will not derive an accession of solid information from a perusal of the Anglo-Saxon laws, published by Lambard, Wheloc, and Wilkins? not to mention the various charters and legal instruments that are still extant, together with the ancient records of our county courts; on the foundations of which is erected the whole superstructure of our forensic practice. What patriot is there, whose heart does not burn within him whilst he is reading the language in which the immortal Alfred and other Saxon kings composed the elements of our envied code of laws, and pourtrayed the grand outlines of our free constitution?

"When the divine contemplates a work so extraordinary as the translation of Venerable Bede's *Ecclesiastical History*, as well as the various other works of piety translated by king Alfred into his native language, will he not be filled with additional admiration of that Providence, by which a wise and benevolent king was led, amidst the horrors and difficulties of continual warfare, to inform the manners, regulate the conduct, and enlighten the minds, of his rude and illiterate subjects? The whole fabric of our laws, indeed, ecclesiastical as well as civil, is built on a Saxon foundation. The criminal law of every country undergoes considerable and frequent changes in the progress of national refinement; but the structure of the civil code, and of municipal regulations, as well as the general complexion of the common law, continues, like the forms of government, to be maintained and supported in the same state for many ages. Accordingly we find, that, though many barbarous modes of punishment, adopted by our Saxon ancestors, have been long since abolished, yet the remains of their civil and municipal customs and regulations are still visible

in our cities, towns, and villages. We have an obvious and striking proof of this, even in our modern names of offices, terms of police, and titles of honour; as there is at this moment scarcely a civil magistrate or a parochial officer, from the highest denomination to the lowest, whose duty, rank, and qualifications, are not emphatically comprised in a Saxon appellation.

"Nor ought we to omit to mention, that to our Saxon ancestors has been generally attributed that envied palladium of English liberty, the trial by jury. And, though the learned Dr. Hickes is of opinion that this celebrated form of juridical decision was not introduced into our courts of justice till the reign of Henry the Second, being brought, as he thinks, immediately from Normandy, and originally from Scandinavia; yet his elaborate examination of the subject seems only to prove, that the jurors, or arbitrators, were then first *limited* to the mysterious number TWELVE! For that this fundamental *principle* of justice regulated the public proceedings of our Saxon ancestors, is evident even from those very records and legal instruments that are quoted by Dr. Hickes, as well as from many others, in which *all* the freeholders and principal men of a county, forming, as it were, a *grand jury, not restricted in number*, are represented as meeting together, to hear and determine all causes whatever, whether of a public or personal nature. The same pure principle of practical equity has, from time immemorial, pervaded not only our great courts of justice, but also the inferior courts of our manerial lords, where all local matters are, or ought to be, according to ancient custom, regularly presented and adjusted by a jury of the principal landholders or copyholders, *not restricted to the number twelve*, forming what is called the *homage*. It is re-

markable, that when earl Godwin and his son Harold were cited to appear before Edward the Confessor at London, they were allowed the privilege of being *attended* by *twelve* men; whilst their cause was tried and determined by an assembly of ALL the nobles. What essential difference is there in the trial of a nobleman of the present day, who is allowed every privilege consistent with the splendour of his rank, and is finally acquitted or condemned by a MAJORITY of the WHOLE HOUSE of which he is a member? It appears then, that among our Saxon ancestors the affairs of individuals, particularly those of superior rank and dignity, were examined with as much attention and solemnity as the affairs of the nation; and as the reigning monarch held his court at different places, or convened his elders and thanes for local as well as general purposes, the cause of an individual was often tried before the same *assembly of the wise* which regulated the concerns of the state. And so attentive were our Saxon kings to the liberties of the people, that they seem never to have transacted any business of importance without having previously consulted this *great assembly of the wise*, consisting of the elders and nobles who formed the grand council of the nation. Who does not perceive here the germ of the English Constitution, the spirit which guides the wisest and best of our kings, and the principle of our national pre-eminence? What are our present parliaments, but the revival of the free and simple *witena-gemotes* of our Saxon ancestors? It is remarkable, indeed, that the establishment of this bulwark of our constitution is coeval with the destruction of Norman tyranny and the recovery of Saxon freedom; for, however historians may differ with respect to the precise æra of the first assembling of a *parliament*, we may well

rest assured that there is nothing French or Norman in it but the name.

"That the pure and holy religion which we profess can derive any assistance from the cultivation of Anglo-Saxon literature, some perhaps will be disposed to deny; yet the same persons must allow that the Anglo-Saxon language is of as much service to the cause of religion as *any other*; and, considered with a view to that system of religious discipline which was established at the Reformation,—as well as to the general history of the Christian church,—its utility will be confessed by many to be unquestionably great. In short, the various works of piety and devotion which are still extant in the Saxon language, not to mention the curious translations of the most material parts of the Old and New Testament, may be consulted with advantage by the theological student of the present day, as they satisfactorily show how far the doctrine and discipline of the Anglo-Saxon church agree with the present established religion [15]."

The advantages of cultivating the Anglo-Saxon language will be further evident, if we recollect that, in this tongue, many Manuscripts which are of great value are now shut up from the world in the libraries [16] of the

[15] Ingram's *Inaugural Lecture*, p. 19—25.

[16] "Almost the whole stock of the kingdom came into three *collections*;—that of Archbishop Parker, given to *Bennet* College in Cambridge; Archbishop Laud's, given to the *Bodleian* Library; and that of Sir Robert Cotton, now the richest treasure of that noble library." —*Camden's Life, prefixed to Gibson's edition of the Britannia.*

In the magnificent collection of manuscripts of His Grace the Duke of Buckingham and Chandos at Stowe, are found several Saxon charters and manuscripts that precede the eleventh century. All these are particularly described by the learned Dr. O'Conor in his elaborate and valuable Catalogue of the Stowe Manuscripts.

learned, for want of a more general acquaintance with the Saxon.

The number of historical facts developed, and errors corrected, by Mr. Turner, in his *History of the Anglo-Saxons*, proves how indispensable a knowledge of the language is to an historian, particularly during the period of the Saxon dynasty in the island, whether his history relate to ecclesiastical or civil concerns.

Many inscriptions on monuments and coins, the utility of which none will question, cannot be understood without a knowledge of this tongue.

"No person can doubt of the indispensable utility of Saxon literature in elucidating the topography and antiquities of our own island,—in explaining our proper names, and the origin of families,—in illustrating our provincial dialects and local customs; all which are the memorials of the ancient manners and characters of our ancestors; and without a knowledge of which every Englishman must be imperfectly acquainted with the history of his own country [17]."

Such being the importance of Anglo-Saxon literature, it may be proper to inquire what works have been written to facilitate the acquisition of the language; previously remarking, that the art of grammar was posterior to that of language: for language was not modelled by the rules of grammar, but grammar was formed from language. The Hebrew is thought to be the most ancient tongue; and yet there was no grammar of it till about A.D. 1040, when one was compiled by Rabbi Judah Chiug of Fez

[17] Ingram's *Lecture*, p. 28: and for a more full account of the utility of Saxon, see Hickes's *Dissertatio Epistolaris*. See also Dr. Silver's interesting *Lecture on the Study of Anglo-Saxon*, Oxford, 1822.

in Africa[18]. The Greeks and Romans had grammarians many centuries before the Jews, but not till long after their languages had flourished and become copious. Plato, who lived in the fourth century before the Christian æra, was the first that considered grammar: Aristotle, the first that wrote upon it, and reduced it to an art: and Epicurus, the first that publicly taught it among the Grecians[19]. According to Suetonius, the art of grammar was first brought to Rome, between the second and third *Punic* war, about 170 years B.C., by Crates Mallotes, the ambassador from king Attalus to the Roman Senate[20].

The Gothic languages were not reduced to the form of grammar till some centuries after the Christian æra. The first grammatical work we have in Saxon is a Latin grammar written in the tenth century by Ælfric an abbot: this is probably the same Ælfric who was afterwards archbishop of Canterbury. The work chiefly consists of extracts from Priscian and Donatus, translated into Saxon for the use of those Saxon youths who were studying Latin. It was published in folio at Oxford 1659, at the end of Somner's *Dictionary*, with this title, "*Ælfrici, Abbatis sui temporis dignissimi, Grammatici vulgo dicti, Grammatica Latino-Saxonica; una cum ejusdem Ælfrici Glossario Latino-Saxonico. Utrumque ante annos plus minus septingentos scriptis mandatum, in gratiam linguæ Anglo-Saxonicæ studiosorum, nunc primum in lucem edidit Guliel. Somnerus Cantuarien.*"

[18] See *Vossius*, De Arte Grammatica, lib. i. c. 4. and Bishop Wilkins's *Essay towards a Real Character and a Philosophical Language*, p. 19.

[19] Vossius, lib. i. cap. 3; Polydor. Virgil, lib. i. cap. 7; and Wilkins's *Essay*, p. 20.

[20] See Wilkins's *Essay towards a Real Character*, &c. p. 20.

1. The first Anglo-Saxon Grammar ever published was the following, in 4to, at Oxford: *Institutiones Grammaticæ Anglo-Saxonicæ, et Mœso-Gothicæ, Auctore* GEORGIO HICKESIO, *Ecclesiæ Anglicanæ Presbytero. Grammatica Islandica* RUNOLPHI JONÆ. *Catalogus Librorum Septentrionalium. Accedit* EDVARDI BERNARDI *Etymologicon Britannicum. Oxoniæ e Theatro Sheldoniano*, 1689. *Typis Junianis.*

In the Preface, Dr. Hickes mentions a Saxon Grammar in manuscript, by Jocelin, which could not be found. That there was a Grammar is evident, from the Index of it, which still remains in the Bodleian Library[21]. In the same library there are a few loose sheets, with some forms of Declensions, by the learned Mareschal[22]. These are nearly all that can be found: Dr. Hickes may, therefore, be considered the first who reduced the Saxon language to the form of Grammar.

2. In 1705, at the same place, an enlarged edition of the preceding Grammar was published, in folio. It was so much enlarged and improved, as to be considered a new work; it had, therefore, this title;

Linguarum Vett. Septentrionalium Thesaurus Grammatico-Criticus et Archæologicus. Auctore GEORGIO HICKESIO, *S. T. P.*

Whether bound in 2 or 3 vols., the arrangement of the work is as follows:

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[21] The Title is *Dictionariolum, sive Index Alphabeticus Vocum Saxonicarum (ni fallor) omnium, quas complectitur Grammatica clarissimi viri Domini* JOHANNIS JOSSELINI.—*Item alius Index*, &c. See Wanley's *Catalogue*, p. 101. and Hickes's Preface, p. 1.

[22] *Grammaticalia quædam Anglo-Saxonica per D.* THOMAM MARESCHALLUM *in solutis schedis scripta, et inter codd. ejus MSS. reposita.* Wanley, p. 102.

I. *Pars Prima, seu Institutiones Grammaticæ Anglo-Saxonicæ et Mæso-Gothicæ.* pp. 235.

II. *Ejusdem Pars Secunda, seu Institutiones Grammaticæ Franco-Theotiscæ.* pp. 111.

III. *Ejusdem Pars Tertia, seu Grammaticæ Islandicæ Rudimenta.* pp. 92.

IV. *De Litteraturæ Septentrionalis Utilitate, sive de Linguarum Vett. Septentrionalium Usu Dissertatio Epistolaris, cum Numismatibus Saxonicis.* pp. 188.

V. *Antiquæ Literaturæ Septentrionalis Liber alter, seu Librorum vett. Septentrionalium &c. Catalogus Historico-Criticus &c.* pp. 326. *Cum totius operis sex Indicibus.*

This is a very valuable and splendid work, that manifests the indefatigable industry and extensive learning of Dr. Hickes, and of Mr. Wanley who wrote the *Liber alter*, containing a Catalogue of the Saxon books and charters that he found in our libraries. The whole work is enriched with many valuable plates, fac-similes of manuscripts, and every illustration desirable in such a work.

3. Soon after the appearance of Dr. Hickes's great and learned work, the Rev. E. Thwaites, of Queen's College*,

* "The restorer of the knowledge of the *Septentrional* languages in England was Mr. Francis Junius, the son of Mr. Francis Junius the theologist of Heidelberg; (for an account of Daye, the first Saxon printer in England, see Introduction p. 12, note [17];) and Mr. Junius, though a foreigner, must with us have preference; for the *Gothic and Saxon Gospels* published by Dr. Mareschal (Mr. Junius, who was Dr. Mareschal's instructor, must sustain no injury by our attributing to one, a joint work of both, printed with the types and at the charge of Mr. Junius,) were printed at Dort, and Dr. Mareschal brought no new types into the kingdom: but in the year 1654 Mr. Junius, being then at Amsterdam, procured a set of '*Saxonic* types to be cut, matriculated, and cast, thinking himself enabled by some good subsidyes which he had met with in Germany to add some-

Oxford, published in 8vo a small Grammar without his name: *Grammatica Anglo-Saxonica ex Hickesiano*

thing to that which had been before done by Melchior Goldastus and Marquardus Freherus in Francic and Alemannic antiquity,' as he says in a letter to Mr. Selden, a copy of which may be seen in the Preface to Dr. Hickes's *Thesaurus*.

"These types Mr. Junius brought with him into England, and with them types for the Gothic, Runic, Danish, Islandic, Greek, Roman, Italic, and English, (the English of a very pretty face,) all cast to a *pica* body that they might stand together: but he brought the letter only, without punches or matrices, and in the year 1677 gave them with a fount of English *Swedish* to the University of Oxford, where they now are. [The author afterwards, p. 44, says that Mr. Junius brought the matrices, and gave them to the University.]

"In the mean time Mr. Dodsworth and Sir William Dugdale had published the *Monasticon*, and Mr. Somner his *Saxon Dictionary*, which was printed at Oxford in the year 1659 with the University types, though Mr. Somner had from the death of Mr. Wheelock enjoyed, and did then enjoy, the salary appertaining to the Saxon lecture founded at Cambridge by Sir Henry Spelman: for which the most probable reason we can assign, is this: that the University of Cambridge had not letter suited to the purpose: for though Mr. Wheelock's edition of *Bede's Ecclesiastical History* published in 1644 wa printed at Cambridge, it was printed on a type too large for a Dictionary." *Dissertation on Englih Typographical Founders*, by EDWARD ROWE MORES, A.M. & A.S.S. p. 15.

"The study of these languages, after the death of Mr. Junius, was cultivated with greater ardour through the means and by the labour o Dr. Hickes, who having received the tincture from Dr. Mareschal rector of Lincoln College, of which college Dr. Hickes was fellow, was excited by Bishop Fell to the publication of the *Institutiones Gramnat. Anglo-Saxonicæ et Mœso-Gothicæ*, printed at Oxford in 1689: but the Doctor after the Revolution entered into the immost recesses of the *Borealian* languages, instigated thereunto principally by Dr. Kennet, that Dr. Hickes's mind and pen might be diverted from the politics of the time. Dr. Hickes was a Nonjuror, Dr. Kennet a Whig, afterwards Bishop of Peterborough." p. 26.

"In Dr. Hickes's time there was as it were a profluvium of *Saxonists* springing all from the same fountain; The Queen's College in

Linguarum Septentrionalium Thesauro excerpta. Oxoniæ, 1711. This little work only extends to 48 octavo pages; but being closely printed, it contains most of what is necessary for the young Saxon student; and, for the alphabetical arrangement of the irregular verbs, and some other particulars, it is a more practical and convenient work for a learner than Dr. Hickes's large Thesaurus.

4. The next Grammar, compiled from the works of Dr. Hickes and Mr. Thwaites, was published with the following title: *The Rudiments of Grammar for the English-Saxon Tongue; first given in English, with an Apology for the Study of Northern Antiquities, being very useful towards the understanding our Ancient English Poets, and other Writers.* By ELIZABETH

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the University of Oxford, the nursing mother of *Arctoans*,—and of us; who are joyful upon every remembrance to make acknowledgement of love unfeigned to the House of Eglesfield. Bishop Tanner, Bishop Nicolson, Bishop Gibson, Mr. Thwaites, Mr. Elstob, Mr. Benson, Mr. Rawlinson, were the lights of Anglo-Saxonic literature: Mr. Thwaites the principal, the accurate editor of the Saxon *Heptateuch.* With them must be numbered Dr. William Hopkins, canon of Worcester, Mr. Humphrey Wanley (of Univ. College, we think, author of the historical and critical Catalogue of the *Septentrional MSS.* remaining in England, which makes the latter part of Dr. Hickes's *Thesaurus*) librarian to the Earl of Oxford, and son of the Rev. Nathaniel Wanley,—and a young lady Miss Eliz. Elstob the sister of Mr. Elstob, and the *indefessa comes* of his studies; a female student in the University. This lady procured a fount of Saxon to be cut according to her own delineation from MSS., which was afterwards presented by Mr. Bowyer to the Clarendorian."—" Her portraiture may be seen in the Initial G of the English Saxon Homily on the Birth-day of St. Gregory."—Mores's *Dissertation,* p. 27—30.

The types used in this Grammar are those of Messrs. Fry, with some additions and alterations made under the direction of Messrs. R. and A. Taylor for Mr. Ingram's edition of the Saxon Chronicle, which is shortly to appear.

ELSTOB. Small 4to. London, 1715. This was the first Saxon Grammar that was published in English.

5. In 1726 a very short and imperfect Saxon Grammar appeared in a collection of Grammars, with this title: *An Introduction to an English Grammar, containing* I. *A Compendious Way to master any Language in the World.* II. *A Particular Account of Eastern Tongues, &c.* III. *A Dissertation on the Saxon.* IV. *A Grammar of it, being No. X. of the Complete Linguist; or Universal Grammar.* By J. HENLEY, M.A. The preface extends to xxxv pages, in which there is a History of the Gothic tongues, and some other particulars, on which, for correctness, much dependence cannot be placed. The Grammar contains 61 pages, and is a very imperfect abstract of Hickes.

6. Mr. Lye wrote a valuable Saxon Grammar, which he prefixed to his edition of *JUNII Etymologicum Anglicanum.* The title of the whole work runs thus: *FRANCISCI JUNII FRANCISCI filii Etymologicum Anglicanum. Ex autographo descripsit et accessionibus permultis auctum edidit EDWARDUS LYE, A.M. Ecclesiæ parochialis de Yardley-Hastings in agro Northamptoniensi Rector. Præmittuntur Vita Auctoris et Grammatica Anglo-Saxonica.* Oxonii 1743. Folio. No notice can here be taken of the Dictionary; but of the Grammar prefixed to it, the author remarks, "Præmisi Grammaticam Anglo-Saxonicam. Cl Edwardus Thwaites olim Collegii Reginensis Socius et Linguæ Græcæ Professor Grammaticam ex Hickesiano Thesauro excerptam evulgavit. Hanc ego in auctarium dedi multis partibus emendatiorem, præsertim ubi nominum declinationes tractantur, et orationis constructio sive Syntaxis. Hæc

valde mihi videbatur desiderari, illæ numero abundare; quapropter illas intra terminos definivi, et pro septem tres tantum posui." The alterations in this Grammar are very judicious; they are real improvements, which were made in a long and close attention to the language. The author's critical knowledge of Saxon will be evident, upon examining the Grammar, as well as the Dictionary which was compiled by him and afterwards published by the Rev. Owen Manning in 1772.

7. The title of Mr. Lye's work just mentioned, is *Dictionarium Saxonico et Gothico-Latinum. Auctore* EDVARDO LYE, *A.M. Rectore de Yardley-Hastings in agro Northantoniensi. Accedunt Fragmenta Versionis Ulphilanæ, necnon Opuscula quædam Anglo-Saxonica. Edidit, nonnullis vocabulis auxit, plurimis exemplis illustravit, et Grammaticam utriusque Linguæ præmisit,* OWEN MANNING, *S. T. P. Canon. Lincoln., Vicarius de Godelming, et Rector de Peperharow in agro Surreiensi; necnon Reg. Societ. et Reg. Societ. Antiqu. Lond. Socius.* Londini 1772, in 2 vol. Folio. The Anglo-Saxon and Mœso-Gothic Grammars prefixed by Mr. Manning are more systematic and regular than the six preceding; but they contain little that is not found in the works of his predecessors.

8. The following Grammar has been recently published in Danish: *Angelsaksisk Sproglære tilligemed en kort Læsebog ved R. K.* RASK. *Stokholm* 1817. Or, *An Anglo-Saxon Grammar, together with a short Praxis.* By R. K. RASK.—This is an original and useful work. The author has manifested a considerable depth of research, and has formed his Grammar on the plan of other Northern languages, with most of which

he appears intimately acquainted. He has given an abstract of Saxon poetry, and a small Praxis, with short notes.

In 1819 appeared *The Elements of Anglo-Saxon Grammar; to which are added a Praxis and Vocabulary*. By the Rev. J. L. Sisson, M.A. of Clare Hall, Cambridge. This is a small work of only 84 pages in 12mo, on the plan of Hickes. The author introduces his work by observing, "The following pages have been compiled with a view of offering to the public, in a compressed form, the principal parts of Dr. Hickes's Anglo-Saxon Grammar." The author, however, has followed Manning in the declensions of nouns, and some other particulars. He remarks further, "In the arrangement, the plan of Dr. Valpy's excellent Latin Grammar has been adhered to, as closely as the peculiarities of the two languages would permit."

While the merit of the eight preceding Grammars, and especially of Hickes's learned *Thesaurus*, is fully admitted; it must be acknowledged, that, with the exception of Mr. Rask's Grammar, they follow too closely the form of the Latin language. Instead of being Grammars formed on the true Anglo-Saxon idiom, are they not rather modelled according to the principles and form of the Roman tongue?—The present is an attempt to divest the Saxon Grammar of the useless Latin incumbrances, put upon it by preceding writers, and to offer one formed on the true genius and structure of the original Saxon. With this view, the work commences with an Introduction on the origin of alphabetical writing, and the gradual formation of the Saxon alphabet from the Phœnician. The nature and power of letters are fully treated of in Orthography. In Etymology, the seven declensions have been

reduced to three: no cases, moods, or tenses, have been admitted, but when there is a real variation in the termination. The Syntax treats first of Sentences, then of Concord, and thirdly of Government. In Prosody is collected the substance of what has been written on the intricate subject of Anglo-Saxon versification. The substance of the first part is entirely taken from *The History of the Anglo-Saxons*, by S. Turner, Esq. F.A.S. and, in some cases, almost verbatim. In the remainder of Prosody the author is very much indebted to the Rev. J. J. Conybeare's remarks, and to Mr. Rask's Saxon Grammar, as well as to Mr. Turner. He has embodied in the text most of Mr. Conybeare's communication to the Society of Antiquaries, and comprised the substance of Mr. Rask's work in the notes, constantly referring the inquisitive student to the source from which his information has been drawn. He is aware that some may consider the Prosody too diffuse, while others may deem it defective. Defects will, no doubt, be observed, and redundancies detected; but the author hopes for the indulgence of Saxon scholars, when they recollect that this is the first time any regular Saxon Prosody has appeared in an English dress. The observations on the Dialects may tend to show how the present English language is derived from the Saxon. A very literal translation is given to the extracts in the Praxis, to render a constant application to a dictionary unnecessary. In the quotations from Boethius, Mr. Turner's translation has been generally adopted.

The text will be found to contain most of what is necessary for a grammatical acquaintance with the Saxon, even by those who are unacquainted with any language except the English: and the notes to comprehend a va-

riety of curious and useful matter on the origin and structure of the Anglo-Saxon and the modern English language. Though on doubtful points continued reference has been made to our best philological writers and grammarians, Wallis, Wilkins, Harris, Monboddo, Tooke, Grombie, Grant, and others; yet some notes of minor importance have been added, with a desire of making the path plain and easy to the most inexperienced student. It is, however, strongly recommended that those who are beginning to study Saxon, will not bewilder themselves by attending too much to the copious notes; for, if the text do not contain every particular, it comprehends all that is absolutely necessary, till a very considerable progress has been made in the language.

It is to the liberal spirit of our Gothic ancestors that the female sex owe their present important and independent rank in society. Amongst the Anglo-Saxons "their safety, their liberty, and their property were protected by express laws: they possessed all that sweet influence which, while the human heart is responsive to the touch of love, they will ever retain in those countries which have the wisdom and urbanity to treat them as equal, intelligent, and independent beings[25]. Perhaps, therefore, the present work will not be quite uninteresting to the female sex.

Some ladies, who are an ornament to their sex, and who are most successfully exerting their talents in the diffusion of useful knowledge, have studied Saxon with evident advantage. Were it not for the retiring modesty of an amiable female, whose highest pleasure is derived from conferring a benefit unobserved, the author would be

[25] See Turner's *History of the Anglo-Saxons*, 8vo. vol. iii. p. 78.

gratified to record the name of the accomplished lady to whom we have been recently indebted for the first English translation of the Saxon Chronicle; especially as she is of a family very much distinguished by the devotion of its members to every good and useful work. Let it be remembered to the honour of her sex, that the first Anglo-Saxon Grammar written in English was by the learned Mrs. Elstob, who is also celebrated as the translator of the Anglo-Saxon Homily on the birth-day of St. Gregory[24].

The author of these Elements has much pleasure in specifying to whom he is indebted, for occasional hints or more regular assistance, during the progress of this work. He must first acknowledge his obligations to Edward Johnstone, M.D. of Edgbaston Hall, near Birmingham, and Mrs. Webb, for the confidential manner in which they intrusted to him the valuable MSS. of the late Rev. J. Webb[25] of Birmingham; allowing him the

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[24] Gregory was a Roman Pontiff, who, in the sixth century, caused the Gospel to be first preached amongst our Pagan ancestors.

[25] Though a regular biographical account of Mr. Webb might be a little out of place in a work like the present, yet the Author hopes he shall be excused in extracting the following particulars respecting him from a memoir by the Rev. W. H. Rowe of Weymouth; especially as they give some account of the commencement and progress of his Saxon studies: they will also show what inducement Mr. Webb had to direct his manuscripts to be presented to Dr. Johnstone.

"Disappointed by sickness in the ministry of the Gospel, Mr. Webb's first and ardent choice, he was induced to engage in the education of youth; and from this circumstance, his attention was principally directed to lingual research. To this he devoted the leisure which his engagements in the school-room, and the repose claimed by an enfeebled frame, would allow. During the last three years of his life, his studies were chiefly directed to a topic connected with classical literature, that does not receive general, and perhaps not such marked attention as it deserves. This was an investigation of the English lan-

unrestrained use of them. Mr. Webb was preparing several works for the press, and he had collected much matter for them. Amongst these was an Anglo-Saxon

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guage in its Anglo-Saxon and Gothic sources. He began late; but, possessing a mind which would have excelled in any pursuit that allowed room for the exertion of its strength, he conducted the study with all that enthusiasm which makes difficulties but the occasion of new exertions and accelerated progress."

Connected with the present work, there is one circumstance mentioned by Mr. Rowe which cannot be omitted. "This was the intimacy formed with his physician, Dr. Edward Johnstone, a gentleman uniting great urbanity of manners with extensive classical knowledge. His professional attentions were exemplary and unremitted. His prompt attendance, the tenderness of his sympathy, and kind watchfulness to the last moment, cannot be erased from the grateful remembrance of the widow of my friend. But while the medical skill of this gentleman greatly contributed to hold in check the progress of disease, the friendship of a person of literary taste, congenial with his own, was no less serviceable to support a buoyancy of spirits under the accumulating load of disease.

"It was, I believe, in the autumn of 1811 that Mr. Webb was first introduced to this gentleman's society. He had consulted him on professional subjects, which led to the placing of his eldest son under Mr. Webb's care. The intimacy increased, and continued to furnish Mr. Webb with one of the most interesting sources of pleasure from human society, which he enjoyed during the last few years of his life.

"It was in the beginning of September 1814 that a disease took place, which sunk him into the shades of death, October 11th 1814, at the age of 35."

This amiable young man had the following works in his notes of *Agenda*:

1. A Grammar of the primitive, intermediate, and modern English tongue. The primitive or Anglo-Saxon to be made as complete as possible; the intermediate to consist principally of such notices of the progress and changes of the languages, as may be necessary to elucidate and correct the other two.

2. Dictionary of Anglo-Saxon.

Either a reprint of Somner, Lye and Manning, or a methodical work something like Mair's *Tyro's Dictionary*, with an *Index*.

Grammar, left in a very imperfect state. Most of the curious materials collected by Mr. Webb were found useless. The Author is, however, indebted to the manuscripts for part of Orthography, some lists of Adverbs, and the substance of many notes. Some notes are given entire, of which notice is generally taken in the work; others are considerably altered, and given without spe-

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3. Reprint of Anglo-Saxon works in English characters.
   Saxon Gospels.
   Heptateuch. Psalter.
   Laws.
   Alfred's Works.
   Chronicle.

4. Orthographical Collections, illustrative of the Grammatical History of the English Language, from the Norman Conquest to the Age of Milton. In two Parts.

Part I. Tracing the language upwards to its earliest period, 1 vol.

Part. II. Tracing the language downwards from its earliest period, 2 vols.

Subdivision of Part II: English before Wickliffe; from Wickliffe to the Reformation; from the Reformation to "Paradise Lost."

5. Grammar of the Mœso-Gothic.

6. Gothic Dictionary.

7. Gothic Gospels in English characters.

8. Gothic, Anglo-Saxon, Wickliffe's and Tyndal's Gospels in four parallel columns in the English character.

Mr. Webb's manuscripts were sent to the Author, September 30th 1820, in the following state.

No. 1. For the *Anglo-Saxon Grammar*, considerable preparations are made; for the *Intermediate*, a few notes are found; for the *Modern English* there is no preparation.

No. 4. Very extensive extracts properly arranged are made for this work.

No. 5. Part of this Grammar is prepared, but chiefly on scraps of paper.

No. 7. Gothic Gospels transcribed in modern characters.

For Nos. 2, 3, 6, 8 no preparation is made.

cific reference. The same liberty has been taken with extracts from works that have been published. When additional observations have been made, or some sentences altered, reference has commonly been made only to the author, without specific marks of quotation, though many sentences may be in the very words of the original.

The Author is not only indebted to the printed works of some of the most eminent Saxon scholars for much valuable information, but for their epistolary communications during the progress of this Grammar. Amongst these he ought to name Sharon Turner, Esq. F.A.S., The Rev. J. J. Conybeare, A.M. late professor of Poetry at Oxford, and the Rev. J. Ingram, late Anglo-Saxon professor in the same University[26].

Here he ought to notice the important assistance of the Rev. W. Pulling[27], A.M. F.L.S. of Sidney Sussex

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[26] By the laborious and successful researches of Mr. Turner, "a taste for the history and remains of our great ancestors has revived, and is visibly increasing." In 1799 the first fruits of his indefatigable exertions were given to the public in his valuable "History of the Anglo-Saxons," an historical work, which for impartiality, and a continued reference to original documents, has never been surpassed, and not often equalled. The Rev. J. Ingram and the Rev. J. Conybeare with no common zeal and success have used their exertions to promote the study of Anglo-Saxon literature; the former, in his elegant and valuable "Inaugural Lecture on the Utility of Anglo-Saxon Literature, &c." *4to*, pp. 112, Oxford 1807; from whom we are daily expecting an English translation of the Saxon Chronicle, accompanied with a much enlarged and improved text of the Saxon;—and the latter in his learned Communications on the Saxon Versification, to the Society of Antiquaries, printed in the 17th vol. of the *Archæologia*, 1814. The lovers of Saxon literature may shortly expect to be highly gratified by the appearance of Mr. Conybeare's "Illustrations of Anglo-Saxon, Early English, and Norman French Poetry."

[27] The talent of this gentleman, for the acquisition of languages,

College, Cambridge, for his assistance in translating from the Danish, Rask's "*Angelsaksisk Sproglære*," and for elucidating some obscurities.

He should reproach himself with ingratitude, were he not to mention his obligation to T. W. Kaye, Esq. Barrister at Law, of the Middle Temple, for his very kind attention in examining some quotations from works to which the author could not have access, and for various useful observations.

His thanks are also due to Mr. Richard Taylor, F.L.S. for his judicious remarks, and for his great attention in inspecting the proof sheets.

Some readers may probably charge the author with sterility of invention and plainness of expression; in reference to which he has only to remark, that he has faithfully laid before the public the result of his grammatical inquiries, expressed in plain and intelligible language. An inflated diction neither suited his genius nor his subject. It has been his continued endeavour to keep in view the important rule of Quintilian: "Non ut intelligere possit, sed ne omnino possit non intelligere curandum[28]." That the author may have failed even in this instance, as well as in other particulars, he has reason to fear, because the work has been composed at different intervals of leisure, and often amidst the anxieties and distraction of a laborious profession. This, however, he

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is not only well known to his friends, but his correct knowledge of Danish has been particularly manifested to the public by his "Select Sermons with appropriate Prayers translated from the original Danish of Dr. Nicolay Edinger Balle, Court Chaplain, and Regius Professor of Divinity at Copenhagen." This volume appeared in 1819, and was well spoken of by some of the most respectable Reviewers.

[28] *Inst.* lib. viii. cap. 4.

can affirm, that he has spared no pains to lay before the young Saxonist a plain and comprehensive Saxon Grammar; and, in the Notes, to satisfy the inquiries of the more advanced student. Where satisfaction could not be obtained, the nearest approximation to truth has been attempted, by what appeared to the author rational conjecture; the reasonableness or fallacy of which must, however, be left to the judgement of others, who are both better able to determine and less concerned in the issue. The author has no favourite hypothesis to support: his sole object has been to give a rational account of the formation and structure of the Anglo-Saxon and English languages.

He is conscious that in the Notes opinions have often been given, when they do not always appear to be well supported. In such, and indeed in all cases, he invites liberal criticism, being assured that, by the collision of opposite opinions, new light, if not truth, is often elicited; and should this be the case, he will have cause to rejoice, whether it be produced by himself, or by a more successful inquirer.

Though some may still neglect, and probably even despise, the works of our ancestors, and every attempt to bring their language into notice; yet those who admire with the author the sterling sense of their nervous productions, though in a humble garb, will not disregard the present work; they will rather receive it with gratitude, as a faithful guide to the treasures of wisdom and piety, still hidden in the temple of liberty and independence erected by the Saxons;—a temple, not of Roman or Grecian symmetry of architecture, but of the wilder Gothic, which ever attracts the attention, and generally ensures the approbation, of every beholder.

ERRATA.

Page	Line		
18,	17,	*for* byst	*read* bist
25,	32,	— Ιωνοχοισι	—— Ιωνικοισι
31,	32,	— curant	—— curavit
36,	20,	— Kimmerians	—— Kimmerian
36,	23,	— Kimmerian	—— Kimmerians
38,	18,	— These Gothic characters	—— The modern Gothic characters succeeded, which
38,	27,	— Gothic	—— Greek, Latin and Gothic
62,	18,	— See Note to the 2nd	—— See Note 2 to the 1st
62,	47,	— Sect. 57	—— Sect. 60
67,	25,	— kno walso	—— know also
70,	5,	— or pronoun	—— and pronoun
85,	16,	— nt a s mith	—— not a smith
127,	37,	— page 4	—— page 94
128,	28–31,	— Tiȝ	—— -tiȝ
132,	26,	— ẏɪȝe luɾoo	—— ẏɪ ȝeluɾoo
153,	26,	— Iɪɛ	—— bɪɛ
195,	25,	— accusative cases	—— nouns
214,	26,	— Note 14	—— page 222 Note 14
216,	27 & 33,	Scalda	—— Poem of the Scyldings, or Beowulf
217,	16,		
241,	34,	— 11th line—3rd of the	—— 10th line—4th of the.
41,	25,	— before the same words	—— before the same word
88,	3,	— Leɾcẏ	—— Leɾcẏ
114,	11 & 14,	— of they themselves	—— of themselves.

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ABBREVIATIONS.

D. S. *or* Dan.-Sax. *stands for* Dano-Saxon.
Ice. *or* Isl. ——— Icelandic.
N. S. *or* Nor.-Sax. ——— Norman-Saxon.

Elements of Saxon Grammar.

INTRODUCTION.

The origin of alphabetic writing, and a deduction of the Saxon and other European letters from the Samaritan, with copies of inscriptions, facsimiles of manuscripts, &c.

SPEECH is the power of expressing our thoughts by words. These words are articulate sounds, used by common consent as the signs or representatives of our ideas. Thus, by oral sounds, our ideas or thoughts are rendered audible, and are conveyed to the minds of those who are present; but, by oral language alone, no communication can be made with those who are absent.

After some time, words were reduced to their simple articulate sounds, and marks or letters were invented to denote those sounds. Hence, letters are marks for certain sounds; and, by a combination of these elementary marks or letters, all words, or signs of thoughts, are made visible in writing, and again transferred from the eye to the mind[1]. By oral language, we can only commu-

[1] When we read, the ideas of the author are impressed upon our minds, by the *marks* for sounds, through the medium of sight; and these ideas are impressed upon the minds of the auditors through the sense of hearing. On the other hand, when we dictate to an amanuensis, our *ideas* are conveyed to him through the medium of sounds significant, which he draws into vision, by the means of *marks significant of those sounds.* Astle's *Origin and Progress of Writing*, p. 24.

nicate our thoughts to those who are present; but, by the wonderful invention of written language, we can convey our thoughts to the most distant regions as well as to future generations.

Many great and learned men have been so sensible of the difficulty of accounting for the invention of writing, by which the various conceptions of the mind are exhibited to the sight by a small number of elementary characters or letters, that they have supposed it to be of Divine origin[2].

2. They say, As there is no certain evidence of the existence or use of regular alphabetical characters before the days of Moses, or any thing written in such characters prior to the giving of the law on mount Sinai B.C. 1491; and, as then, God is said to have written the Decalogue with his own finger[3], and as, after this time, writing is always mentioned when a suitable occasion offers, it is concluded, that God himself first taught man the use of alphabetical characters.

3. Others, thinking that such an opinion is warranted neither by scripture nor reason, have considered themselves at liberty to pursue their inquiry into the origin of letters, as far as history will carry them. They say, the imperfection of every alphabet, not excepting the Hebrew, seems to show, that alphabetical writing was not the work of Divine skill. Besides, had there been a Divine alphabet, it would, from its excellence, soon have established

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[2] Of this opinion were St. Cyril, Clement of Alexandria, Eusebius, and others among the Fathers; and Mr. Bryant, Mr. Costard, Dr. A. Clarke, with many others among the moderns. See *St. Cyril against Julian*, book viii., *Euseb. Evang.* lib. ix. cap. 7, Bryant's *Mythology*, and Dr. Clarke's *Bibliographical Miscel.*

[3] The following quotations are given as proofs that the Decalogue was not written by *command*, but by the *hand* of God himself. Exod. xxiv. 12. *A law and commandments which* I *have written:* התורה והמצוה אשר כתבתי ētūrē vēmjūē āsĕr kĕtĕbti.—Exod. xxxi. 18. *Written with the* FINGER *of God:* כתבים באצבע אלהים kĕtĕbim bājbō ALEIM.—Exod. xxxii. 16. *And the writing was the* WRITING OF GOD: והמכתב מכתב אלהים vēmĕkĕtĕb mĕkĕtĕb ALEIM.

itself in the world. Relative to the subject before us, they would suggest, that the Saxons, being an uncultivated and warlike people, living by the acquisitions of the sword, did not attend to literary pursuits. It is affirmed that when they came into Britain under Hengist and Horsa, in A.D. 449, they were not even acquainted with letters [4]. From the coming of Julius Cæsar about 55 B.C. to the time of the Romans leaving Britain in A.D. 409, the Romans must have communicated much information to the ancient inhabitants. The intercourse that existed between them and the Britons would naturally make their letters as familiar to the eye as their language was to the ear. The Saxons, then, not having a knowledge of letters when they came into this island, derived them from the Roman remains existing in Britain when they arrived.

The most respectable authorities, both ancient and modern [5], are generally agreed that the Roman letters were derived from the Grecian, probably from the Greeks of Attica. The Attic alphabet was from the improved Ionian.

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[4] What was the form of the Saxon language about the year 450, when they first entered Britain, cannot now be known. They seem to have been a people without learning, and very probably without any alphabet: their speech, therefore, having been always cursory and extemporaneous, must have been artless and unconnected, without any modes of transition or involution of clauses: which abruptness and inconnexion may be observed even in their later writings. This barbarity may be supposed to have continued during their wars with the Britons, which for a time left them no leisure for softer studies; nor is there any reason for supposing it abated, till the year 570, when Augustin came from Rome to convert them to Christianity.

The Christian religion always implies or produces a certain degree of civility and learning: the Saxons then became gradually acquainted with the Roman language, and so gained, from time to time, some knowledge and elegance, till in three centuries they had formed a language capable of expressing all the sentiments of a civilized people. —Todd's *Pref. to Johnson's Dict.* p. xxx.

[5] Pliny, lib. vii. c. 58, says, Veteres Græcas fuisse easdem penè quæ nunc sunt Latinæ. Tacitus also affirms, *Annal.* lib. ii., Et forma literis Latinis, quæ veterrimis Græcorum.

But it may be asked, How was the knowledge of letters communicated to the Ionians? Ionia being a Greek province in Asia, near Phœnicia, it is said that the Ionians first acquired a knowledge of letters from the trading intercourse they had with the Phœnicians, Canaanites, ancient Hebrews, or Samaritans; for the languages and letters of these people, as well as the Carthaginians, Chaldeans, and Syrians, if not exactly the same originally, were nearly allied. These Phœnicians or Canaanites were denominated Pelasgi, from the word πελάγιοι, *wanderers by sea*, because, induced by the advantages of trade, they passed from one country to another[6]. These Phœnician Pelasgi settled colonies very early in Ionia, Greece, and the islands in the Ægean sea. There is some proof[7] that Taaut the son of Mizraim invented letters in Phœnicia. This invention took place 10 years before the migration of Mizraim into Egypt, or about 2178 B.C. The written annals of mankind, transmitted to us, will not enable us to trace the knowledge of letters beyond this period, though it is no proof that they were not in use in preceding ages.

Having thus attempted to trace letters to their source at a very early date among the Phœnicians, Canaanites, ancient Hebrews, or Samaritans, we shall endeavour to retrace our steps, deducing every alphabet from that used by the inventors, and corroborating the statements by plates, showing the similarity of the derived letters to the original Samaritan.

It is not asserted that without exception all alphabets are derived from one; yet it is generally allowed, that by far the greater part of those used in the various parts of the globe was from the Phœnician.

4. Besides many other oriental alphabets, the He-

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[6] Dr. Jamieson concludes that "the origin of the name of this celebrated people must be viewed as lost in the darkness of antiquity." See "*Hermes Scythicus*," p. 38. In the preceding pages of his work, the Dr. brings forward several arguments to prove this conclusion.

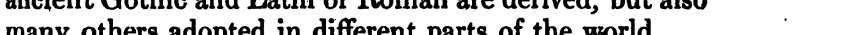
[7] See Astle's *Origin and Prog. of Writing*, pp. 34 and 46.

brew, Chaldee, Syriac, Punic, Carthaginian, or Sicilian, and the Pelasgian Greek, which are written, in the eastern manner, from right to left, and the Ionic Greek, written from left to right, after the European manner, were derived from the Samaritan. The Ionic Greek alphabet is the source from whence, not only the Russian, ancient Gothic and Latin or Roman are derived, but also many others adopted in different parts of the world.

It has been already observed that the Phœnicians, ancient Hebrews or Samaritans wrote from right to left: as,

SPECIMEN 1st[a].

Samaritan or ancient Hebrew, read from right to left.



The same in Chaldee or modern Hebrew.

ויאמראלהים יהיאורויהיאור

Both expressed in Roman Characters.

RUAIEIURUAIEIMIELARMAIU

And God said, Let there be light, and there was light. Gen. i. 3.

5. In the oriental languages, even at the present time, this mode of writing from right to left, generally pre-

[a] There was a doubt whether the ancient Hebrews wrote as above without dividing their MSS. into words; and, as no satisfactory information could be derived from books to be procured in this retired part of the country, the difficulty was made known to one of our most eminent linguists, the Rev. S. Lee, M. A. professor of Arabic in the University of Cambridge, who, with his accustomed kind attention, immediately replied:—

"To your query, whether the most ancient Hebrews and Samaritans divided their text into words or not, I answer, I believe no one knows. The oldest MSS. we have are divided; and in the Samaritan a dot is always placed between the words. On some of the old shekels, indeed, no division appears; but whether this was the case in the books, is not known. It has been conjectured that some various

vails. It was adopted by those nations that derived their alphabets from the Phœnicians. Thus, in the earliest ages, the Ionians, Athenians, &c. wrote from right to left[9]. The Greeks afterwards adopted another method of writing. They began on the right and wrote to the left side of the page, and then returned from left to right; and thus continued to write backward and forward as the ox ploughs, and from thence this method of writing was called Βουστροφηδὸν, from βοῦς an ox, and στροφὴ a turning. Of this writing there were two kinds; the most ancient commencing, after the eastern manner, from right to left, and the other, like the European method, from left to right. The following is a specimen of the most ancient mode of writing taken from a marble in the National Museum at Paris[10].

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readings may be accounted for on the supposition of no division having been made; and, by adopting a new division, some difficult passages have been made plain and easy. There is a probability, therefore, that this was the case, and to this I incline. Some of the old inscriptions, too, on the ruins of Palmyra, &c. favour this opinion."

[9] This is proved from inscriptions on coins. We have an Attic coin of Athens thus described: "*Caput Palladis galea tectum.* ΞΘΑ *Noctua ex adverso stans, inter duos oleæ ramos, omnia in quadrato incuso.*" See "*Veterum Populorum et Regum Numi, qui in Museo Britannico adservantur, Londini* MDCCCXIV," by Taylor Combe, Esq. p. 125, No. 7.

Another of Tudet thus described, "*Manus cæstu armata, in area quatuor globuli*—ΞΩΞϮVϮ. *inter clavas duas scriptum, in area quatuor globuli.*" See as above, p. 16, No. 1.

Another of Metapontum ΑΤΞϺ *Spica.* See as above, p. 38, No. 2.

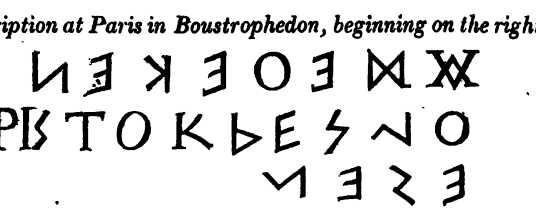
Another of Leontinum *Eques nudus* ϺΟϺΙΤΝΟΞ⅃ *Hians leonis rictus inter quatuor hordei grana.* See as above, p. 67, No. 4.

The two preceding are found written from left to right, and are therefore of a later date: as ϺΕΤΑ See p. 38. No. 1, and ⅃ΕΟΝ-ΤΙΝΟΝ. See p. 67, No. 1.

[10] The most ancient inscription in alphabetical letters is that given in the following page, and said to be discovered by the Abbé Fourmont, *Mém. de l'Acad. des Inscr.*, t. 15, p. 400—410, which is stated to precede the Christian æra by nearly 1400 years. For its great antiquity we have only the opinions of connoisseurs, chiefly French.

SPECIMEN 2nd.

Copy of an Inscription at Paris in Boustrophedon, beginning on the right.



The first line is read from right to left: the two characters at the beginning are monograms, or characters containing several letters. The first monogram contains the letters ΥΛΛΟΣ, and the second, MAN. The second line is read from left to right. The eighth character is a monogram, and contains the letters ΙΔ. The third line is read from right to left. The whole will then stand thus:

ΥΛΛΟΣ ΜΑΝΕΘΕΚΕΝ ΑΡΙΣΤΟΚΙΔΕΣ ΝΟΕΣΕΝ

In the common Greek Style.

Υλλος εθηκεν Αριστοκυδης νοησεν.

A verbal Translation.

Hyllus posuit:—Aristocydes finxit.

i. e. Hyllus placed me:—Aristocydes made me.

A specimen of the other mode of Βουστροφηδον writing, beginning, after the European manner, from left to right [11], will be found in the following facsimile. It is called the Sigean Inscription from the promontory

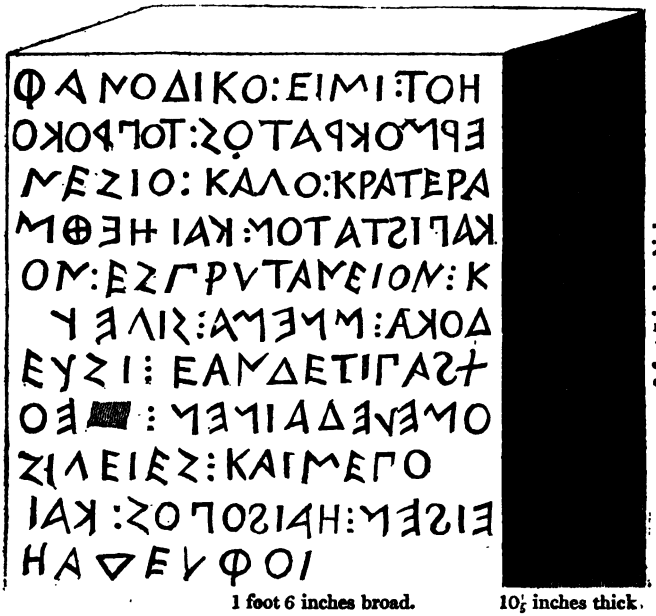
P. Knight calls it a forgery. See his *Analytical Essay on Greek Alphabets*, p. 111—130, London 1794, 4to. This marble is preserved in the Royal Library at Paris. It was discovered under the ruins of the temple of Apollo at Amicle, which was built by the son of Lacedemon about 1400 years before the Christian æra. See *Bibliotheca MS. Stowensis*, by Dr. O'Conor, vol. i. p. 393, and also Astle, p. 68.

[11] There is a coin of Agrigentum with the inscription in the Boustrophedon method: beginning at the left, it has and then

and town of Sigeum, near ancient Troy, where the stone, from which it was copied, was found. It was written above 500 years before Christ [12].

SPECIMEN 3rd.

The Sigean Inscription in Boustrophedon, beginning from the left.



8 feet 7 inches high.

1 foot 6 inches broad. 10½ inches thick.

The first line is read from left to right, and the second from right to left, and the others alternately from left to right and from right to left. The whole will then be read, in common Greek characters, thus:

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from right to left it has ⋟OTNAↃ. It is thus described "AKRA-CAИTOΣ" (bustrophedon) *Aquila stans*. See Combe's *Vet. Pop. et Reg. Numi*, p. 58, No. 2.

[12] See Dr. Chishull's *Antiquitates Asiaticæ*, p. 4. Shuckford's *Connexions* by Creighton, vol. i. p. 232. Dr. Bentley's *Epistolæ* by Dr. Burney, p. 240, and particularly Chandler's *Inscriptiones Antiquæ*, pars i. p. 3.

In common Greek characters.

ΦΑΝΟΔΙΚΟ : ΕΙΜΙ : ΤΟ Η
ΕΡΜΟΚΡΑΤΟΣ : ΤΟ ΠΡΟΚΟ
ΝΕΣΙΟ : ΚΑΓΟ : ΚΡΑΤΕΡΑ :
ΚΑΠΙΣΤΑΤΟΝ : ΚΑΙ ΗΕΘΜ
ΟΝ : ΕΣ ΠΡΥΤΑΝΕΙΟΝ : Κ
ΔΟΚΑ : ΜΝΕΜΑ : ΣΙΓΕΤ-
ΕΤΣΙ : ΕΑΝ ΔΕ ΤΙ ΠΑΣΧ-
Ο ΜΕΛΕΔΑΙΝΕΝ : ΔΕ Ο
ΣΙΓΕΙΕΣ : ΚΑΙ ΜΕΠΟ-
ΕΙΣΕΝ : ΗΑΙΣΟΠΟΣ : ΚΑΙ
Η ΑΔΕΛΦΟΙ.

In common Greek style.

Φανοδίκε ἐιμὶ τοῦ Ἡρ-
μοκράτους τοῦ προκο-
νησίου κἀγὼ κρατῆρα
καπίστατον, καὶ ἦθμ-
ον ἐς πρυτανεῖον κ' ἔδοκα
μνῆμα Σιγει-
εῦσι. ἐὰν δέ τι πάσχω,
μελεδαίνειν δεῖ ὦ
Σιγείες. καὶ μ' ἐποί-
ησεν ὁ Αἰσοπος, καὶ
οἳ ἀδελφοι.

Verbal Translation.

Phanodici sum, *filii*
Hermocratis Procone-
sii. Et ego craterem
et *crateris* basin et
Colum ad Prytaneum
dedi memoriæ ergò Si-
geis. Siquid verò patiar
curare *me jubeo*
Sigeos. Et fecit
me Æsopus atque fratres.

The same in English.

I am the *statue* of Phanodicus,
the son of Hermocrates the Proconesian. I gave a cup, a saucer,
and a strainer, to serve
as a monument in the
Council-House. If I meet with
any accident, it belongs
to you, O Sigeans, to
repair me. I am the work
of Æsop and his brethren.

The Βυστροφηδὸν mode of writing was very seldom used after the time of Solon, who is supposed to have written the Athenian laws in this manner to give them an air of antiquity [13].

6. The Ionians, Athenians, and other Grecians began to write generally from left to right after writing in Βυστροφηδὸν; and from the following specimen it will be seen that the old Greek alphabet is only the Phœnician inverted and written from left to right; and, therefore, that the Greek alphabet was derived from the Phœnician.

SPECIMEN 4th.

The Greek, Roman, Gothic and Saxon Alphabets derived from the Samaritan.

[13] This Boustrophedon method of writing was used by the Irish at a much later period: they denominated it *Cionn fa eite.*

	1. Phœnician written from right to left.	2. Right to left	Sigean Inscript. above 500 B.C.	3. Left to right	4. Attic Greek.	5. Gothic invented by Ulphilas about A.D. 370.	6. Latin, more than four centuries before Christ.	7. Saxon formed from the Roman in the 6th and following centuries.
A	𐤀	𐤀		𐤀	Α	𐌰	A	A ᚪ ᚫ ɑ
B	𐤁	𐤁		𐤁	Β	𐌱	B	B ᛒ ƀ
G or C	𐤂	𐤂		𐤂	Γ	𐌲	Γ C	C c
D	𐤃	𐤃		𐤃	Δ	𐌳	D	D Ð ᚦ ð
E	𐤄	𐤄		𐤄	Ε	𐌴	E	E ɛ ɛ
F or V	𐤅	𐤅		𐤅	Ϝ	𐌵	F	F ƿ
G	·	·		·	·	𐌶	C	C ɢ ȝ ȝ
Z	𐤆	·		·	Ζ	𐌷	Z	Z
H	𐤇	H		H	Η	𐌸	H	Ɥ ɦ ɦ ɧ
TH	·	Θ		Θ	Θ	𐌹	·	Þ þ ƿ
I	𐤉	I		ι	Ι	𐌺	I	J ȷ
K	𐤊	K		K	Κ	𐌻	K	K k
L	𐤋	ᒧ		ᒪ	Λ	𐌼	L	L l ɭ
M	𐤌	ᒣ		ᒥ	Μ	𐌽	M	ᛖ ᛗ m
N	𐤍	ᒉ		ᒋ	Ν	𐌾	N	N ᚾ n
X	·	·		·	Ξ	·	·	·
O	𐤏	O		O	Ο	𐌿	O	O
P	𐤐	ᒣ		ᒧ	Π	𐍀	P	P p
Q	𐤑	·		·	Ϙ	𐍁	Q	·
R	𐤓	ᒧ		ᒨ	Ρ	𐍂	R R	R ʀ ʀ ʁ
S	𐤔	ᒥ		ᒦ	Σ	𐍃	S	S ſ ſ ſ
T	𐤕	ᒣ		ᒣ	Τ	𐍄	T	T ᛐ ᛏ
U, Y, & W	·	ᒧ		ᒦ	Υ	𐍅	V V	ƿ Y ƿ ẏ
PH	·	Φ		Φ	Φ	·	·	·
CH	·	+		+	Χ	𐍇	X	X
PS	·	·		·	Ψ	·	·	·
O	·	·		O	Ω	·	·	·
	Astle & Henley	Chishull			Morton & Bernard	Hickes & Bernard	Bernard	Hickes & Bernard

The first alphabet is the Phœnician or ancient Samaritan. This alphabet was used in the earliest ages.

The second is Greek, and copied from the Sigean inscription, written from the right.

The third is the same ancient Greek written from the left.

The fourth is the Attic Greek alphabet, probably derived from the preceding, and brought into use by Simonides. Pliny says that originally the Greeks had only sixteen letters, and that Palamedes[14] introduced Θ, Φ, Χ, Ξ, the three first of which are only Τ, Π, and Κ aspirated, and were probably at first written ΤΗ, ΠΗ, and ΚΗ; but Ξ is composed of ΚΣ or ΓΣ or ΧΣ. Simonides is said to have added Ζ, Η, Ψ, and Ω. These are only two letters put together: Ζ is composed of ΣΔ or ΔΣ, Η of ΕΕ, Ψ of ΠΣ or ΒΣ, and Ω of ΟΟ.

The fifth alphabet is the Gothic, evidently derived from the Greek[15].

The sixth is the Latin or Roman. The Romans derived their alphabet from the Greek, and wrote from left to right some centuries before Christ. All the Greeks did not write or make their letters exactly of the same form; and hence the old Greek Α was written A. The Γ or Ⅼ in quick writing had the angle cut off,

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[14] The Rev. Dr. O'Conor in his "*Bibliotheca MS. Stowensis*," vol. i. p. 394, observes, The Greek letters, said to have been added to the sixteen original by Palamedes and Simonides, were used before their times; for they are in the Amiclean inscription, which is believed to have been written 160 years before the Trojan war, or 1344 before Christ: they are also in the Eugubian. See Barthelemi's Memoir, in the *Acad. des Inscr.*, t. 39; *Nouveau Traité de Diplom.*, t. 1, p. 615—626, and Gori's *Eugubian Tables*. The Gothic alphabet is placed before the Latin, not because it was anterior to the Latin, but that its derivation from the Greek might be made more evident: for the same reason the Saxon is placed immediately after the Latin. If chronological order had been strictly observed, the alphabets would have been differently arranged.

[15] See Hickes' *Thesaurus*, vol. i. p. 2. plate. Astle, p. 58 and 88—91. For more information on the Gothic alphabet see Orthography, note 1 and 3.

and was made C; Δ also lost one angle, and was written D. The G, at first, was supplied by C, which stands in its place; then K was in use with the Romans; but after G was added, or rather after C had a small blot at the bottom to denote the sound of the Greek Γ, then C was pronounced hard, and supplied the place of K. The Romans, finding the K useless, the sound being denoted by C, rejected it from their alphabet. The Λ was written L; from P was formed R; Σ was written S, and V, Y. With these few mutations the Roman alphabet was derived from the Greek [16].

To assimilate the Roman character to manuscript, Aldus Manutius, a printer at Venice, invented the Italic character. He used these characters in printing about A.D. 1501. This Italic letter is sometimes called *Aldine*, from its inventor: it is also denominated *Cursive*, from its near approach to running-hand. The Italic character is only the Roman formed for the greater facility in writing, and the common character now used in writing is only the Italic altered so far as to admit of the letters being more easily joined together.

The seventh and following are Saxon letters: they were formed immediately from the Latin [17].

7. Every manuscript is denominated according to the shape and size of the letters in which it is written. There are, according to some, four classes of letters, called *Capitals*, *Majusculæ*, *Minusculæ*, and *Cursive*. These may be subdivided into more or less legible, elegant, or

[16] See Dr. Bernard's Table, part 1, pp. 99 and 103. Massey's *Essay on the Origin and Progress of Letters*, pp. 98 and 102. Shuckford's *Connexions* by Creighton, vol. i. p. 229. For the sound of C and G, see Dr. Warner's *Metronariston*.

[17] About the year 1567 John Daye, who was patronized by Archbishop Parker, cut the first Saxon types which were used in England. In this year *Asserius Menevensis* was published by the direction of the archbishop in these characters; and in the same year Archbishop Ælfric's *Paschal Homily*; and in 1571 the Saxon Gospels. Daye's Saxon types far excel in neatness and beauty any which have been since made, not excepting the neat types cast for F. Junius at Dort, which were given by him to the University of Oxford. Astle, p. 224.

adorned, but all belong to the above four divisions. Of these divisions, some letters are common: for instance; the letters C I K O X Z, which can hardly admit of alteration. These may be small, slanting, and united by hair strokes, and then they belong to the Cursive or running-hand: in every other respect they are common to all the classes. The letters A D E G H M Q T U, when rounded, are peculiar to the Uncial [18]; the other letters are common to the Majusculæ and Capitals.

From the discovery of letters to several centuries after Christ, writing was usually in Capitals or Majusculæ, without any space between the words. The first specimen in the Samaritan and Chaldee character will serve as an example of the oriental method; and, for an illustration of the European manner of writing, a brief extract is given from the famous Codex Alexandrinus, said to be written at Alexandria about the end of the 5th century by an Egyptian lady. This valuable MS. was sent by Cyril, patriarch of Constantinople, to king Charles the First, about the year 1628, and is now preserved in the British Museum [19].

page 8.

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[18] "The authors of the *Catalogue* of the Royal Library in France have given the name of Uncials to rounded Majusculæ; and, as several of the learned have adopted that term, they will be here called Uncials: though they can be measured by no fixed standard, either of an inch or half an inch, they are known not by their size but entirely by their form. Casley has erred in altering St. Jerom's uncial letters into initial. Mr. Astle, in his *Origin and Progress of Writing*, p. 81, has followed Casley, adding, that ignorant monks mistook *literæ initiales* for *literæ unciales*. This error is exposed by Bianchini, in his *Vindiciæ*, p. 398. "The term Uncial is used by St. Jerom in his preface to Job, where he ridicules uncial writing as pompous and expensive. See Lupus Bishop of Ferrara's letter to Eginhard, who was secretary to Charlemagne, ep. 5, *apud Mabil. de Re diplom.*"—See the learned Dr. O'Conor's *Bibliotheca MS. Stowensis*, vol. ii. p. 113, and a paper attached to the Bodleian copy of Astle's *Origin and Progress of Writing*.

[19] The New Testament from this MS. was published in facsimile characters by the Rev. Mr. Woide, one of the assistant librarians in the

SPECIMEN 5th.

From the Codex Alexandrinus, probably written in the 5th century.

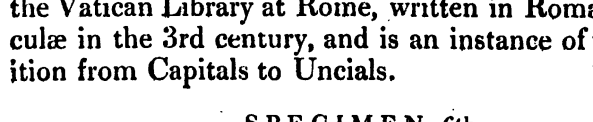
ΠΕΡ(ΠΑΤΕΡ)ΗΜΩΝ Ο ΕΝ ΤΟΙΣ ΟΥΝΟΙΣ(ΟΥΡΑΝΟΙΣ)
ΑΓΙΑΣΘΗΤΩ ΤΟ ΟΝΟΜΑ ΣΟΥ· St. Luke xi. 2.

Our Father which art in heaven,
hallowed be thy name :

The following is taken from the MS. Palatin Virgil in the Vatican Library at Rome, written in Roman Majusculæ in the 3rd century, and is an instance of the transition from Capitals to Uncials.

SPECIMEN 6th.

A Facsimile of the Palatin Virgil, written in the 3rd century.



TE QUOQUE, MAGNA PALES, ET TE MEMORANDE CANEMUS.
Georg. lib. iii. l. 1.

We will sing about thee also, great Pales and memorable.

The next is from the famous Florence Virgil, written towards the end of the 5th century in Roman Majusculæ, and may be considered as a transition from Capitals to Uncials.

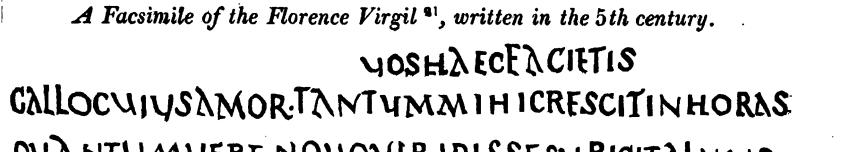
British Museum ; and the remainder is now printing in the same manner, under the superintendence of the Rev. H. H. Baber.

[20] In the original MS. these two lines are included in one, extending the width of a quarto page. The line is divided as above to accommodate it to this octavo page ; but you will have a correct idea of the original by imagining the second line to be joined to the first, thus :

TEQUOQUEMAGNAPALESETTEMEMORANDECANEMUS.

SPECIMEN 7th.

A Facsimile of the Florence Virgil[91], *written in the 5th century.*



———Vos hæc facietis
Gallo, cujus amor tantum mihi crescit in horas,
Quantum vere novo, viridis se subicit (subjicit) alnus.
Ecl. x. 72.

———*Ye will do these things*
For Gallus, for whom my love grows as much every hour
As the green alder shoots up in the infancy of spring.

8. About the end of the third century, and probably in Origen's time, Uncial letters were introduced: these differed from capitals by being more circular for the ease of writing. When writing in capitals, the angular letters would be found to impede the scribes; and therefore to remove this inconvenience they would naturally make the letters less angular till they assumed a circular form. Uncial writing may easily be distinguished from what is written in pure Capitals, by the roundness of the following letters: viz. A D E G H, M Q T U; the other letters are common to both Uncials and Capitals.

A very brief *facsimile* of a manuscript written in Roman Uncials is here given. See Plate No. 1. The MS. from which this specimen is taken, Pope Gregory sent into England by St. Augustin in the 6th century. It was carefully preserved in St. Augustin's abbey at Canterbury, and was always considered the book of St.

[91] The observations made upon the preceding facsimile will also apply to this manuscript. A correct idea of the original Florence Virgil will be formed, by considering this quotation to be written in the above character and in length of lines, thus:

———VOSHAECFACIETIS———GALLOCUIUSAMOR.TANTUM MIHICRESCITINHORAS.QUANTUMVERENOVO.VIRIDISSESUBICITALNUS.

Augustin, as the annals of that church clearly testify. After the dissolution of religious houses, it fell into the hands of Lord Hatton, and was placed by him in the Bodleian Library, Oxford.

The Specimen is to be read,

IN PRINCIPIO ERAT
VERBUM ;

ET VERBUM ERAT APUD
D'M (DEUM). St. John's Gos. ch. i. ver. 1.

In the beginning was
the word;
and the word was with
God.

The various methods of writing, from its first invention to the coming of St. Augustin into England, have been briefly mentioned: it will now only be necessary to trace *the progress of writing in England* till the Saxon character was fixed, and to notice in what respects the English manuscripts differ from the Roman.

9. Before the art of printing was discovered in Germany, about 1440, by John Gutenberg, the Anglo-Saxon had ceased to exist as a living language; the last written document[88] we have in Saxon is a writ about

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[88] The vulgar Saxon continued to be spoken by the old inhabitants down to the reign of Henry III., for nearly 150 years after the Conquest, when the Norman, which had long prevailed at court, was so far amalgamated with the corrupt vulgar Saxon, as to form the English language, nearly allied to both, but yet widely differing from them. The most ancient English specimen extant is a vulgar song in praise of the cuckoo, which is quoted from a fine old Harleian MS. by Sir J. Hawkins and Dr. Burney, who refer that MS. to the middle of the 15th century, though it is now known to be nearly 200 years older; having been written about the end of the reign of Henry III.

Sumer is icumen in;
Lhude sing cuccu:
Groweþ sed, & bloweþ med,
And springþ þe wde nu.
Sing cuccu, &c.

In modern English thus: "Summer is come in; loud sings the

1258 in the reign of Henry the Third. What we now have of Saxon must, therefore, have been handed down by MSS. In these, the letters assume a variety of forms, according to the age in which they were written [23]. We have no writing of the Saxons before their conversion to Christianity: the first written piece in Saxon is a fragment of a poem composed by Cædmon [24] the monk before A.D. 680. King Alfred inserted this fragment in his translation of Bede's *Ecclesiastical History*. We must, therefore, look to the manuscripts of the ecclesiasticks for specimens of writing in England. This will account for most of the facsimiles in the plate facing the title being in Latin, the service of the Roman church being performed in that language, and her members generally writing in Latin.

The writing which prevailed in Britain from the coming of St. Augustin in the sixth century to the middle of the 13th is usually called Saxon, and may be divided into *five* kinds; namely,

1st, the *Roman Saxon*,
2dly, the *Set Saxon*,
3dly, the *Running-hand Saxon*,
4thly, the *Mixed Saxon*,
and 5thly, the *Elegant Saxon*.

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cuckoo: now the seed grows, and the mead blows (*i.e.* in flower), and the wood springs. The cuckoo sings," &c. See a longer example in Todd's Preface, p. xlviii., and Ritson's *Hist. Ess. on National Song*.

The last expiring efforts of the Saxon language seem to have been made in 1258-9, in a writ of Henry III. to his subjects in Huntingdonshire and all other parts of the kingdom, in support of the Oxford provisions of that reign. It is printed in Somner's *Saxon Dict.* under *Unnan*. Hickes, who seems to have examined all that Oxford can produce, gives no Saxon document of a later date. See *Bibliotheca MS. Stowensis*, by the Rev. Dr. O'Conor, vol. ii. p. 19.

[23] See Plate before the Title page.

[24] See King Alfred's A. S. translation of Venerable Bede's *Ecclesiastical History*, book iv. ch. 24, Wanley's Catalogue, p. 287. Wotton's Short View of Hickes's *Thes.* by Shelton, pub. in 4to 1737: in this there is the original accompanied by an English translation. See p. 25. Another and better translation in Turner's *Hist. of the Ang. Sax.*, book xii. ch. i.

A very short specimen of each of these will be found in the plate.

1st. *The Roman Saxon.*

10. This kind of writing prevailed in England from the coming of St. Augustin till the 8th century.

No. 2 is taken from *Textus Sancti Cuthberti* now in the British Museum in the Cottonian Library (Nero, D. iv.). It was written in Roman Uncials by St. Eadfrith, a monk of Lindisfarn[25] or Durham, in the middle of the 7th century. The interlineary Saxon version was added by Aldred, a priest, probably about the time of King Alfred, and may serve as a specimen of Saxon writing in the 10th century. It is read

✠ Pater noſter qui es
in cœlis ſcĩficetur (*sanctificetur*)

The interlined Saxon is read

fader uren thu arth † (oththe *or*) thu byst
in heofnu † (oththe *or*) in heofnas sie gehalgud

Our father which art
in heaven, hallowed be

It will be seen by this specimen that the Roman Saxon was very similar to No. 1 in Roman Uncials, written in Italy.

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[25] Wanley, who wrote about A.D. 1700, gives the following information: "*Quod tempora attinet in quibus floruerunt hi præstantes viri, notandum est, non omnes in eodem seculo simul vixisse. Etenim* S. Eadfridus *in Episcopum Lindisfarnensem consecratus fuit circa A.D.* 688. *quo tandem diem suum obeunte,* S. Æthelwaldus *ad eandem sedem promotus est circa A.D.* 721. *ante quem annum necesse est ut liber a S. Eadfrido scriberetur. Cæterum, si multifaria negotia spectemus, quibus, ut par est credere,* Eadfridus *factus Episcopus impediretur, fas esset conjicere, illum adhuc monachum, tantum opus,* S. Cuthberto *vivente et forsan hortante, adgressum fuisse; saltem circa annum Dom.* 686. *Secundum quem computum mille annorum vetustas hujus Codicis Latino Textus adjudicanda est. De* Aldredi *ætate nihil verti habeo quod dicam. Ex dialecto autem Glossæ, et manu in qua scripta est, illum circa tempora Ælfredi Regis octingentis abhinc annis floruisse existimo.* See Hickes's *Thes.*, vol. iii. p. 252.

2nd. *Set Saxon.*

11. The Set Saxon writing was used in England from the middle of the 8th to the middle of the 9th century.

No. 3 is taken from a MS. in the Royal Library (2, A. xx.) written in the 8th century. The Set Saxon character is not so stiff as the preceding Roman Saxon, nor so loose as the following Cursive or Running-hand Saxon. The Set Saxon is distinguished from the Roman Saxon by having the pure Saxon letters e, ꝼ, ȝ, ꞃ, ꝛ and ꞇ. The specimen is read,

Ut me miserum indignumq; (*que*) humunculum (*homunculum*) exaudire dignetur.

That he would vouchsafe to hear me a miserable and unworthy being.

3rd. *The Saxon Cursive or Running-hand.*

12. Towards the latter end of the ninth century, under the patronage of king Alfred, many MSS. were written in a more expeditious manner than formerly: this we denominate Cursive or Running-hand.

No. 4 is a specimen taken from a MS. in the Bodleian Library (Digby 63), under the title *Liber de Computo Ecclesiastico*, written by a priest of Winchester towards the close of the ninth century. It is read,

Si cupis nosse quota sit Fr̃ (Feria) Kl. Iap. sume annos dnĩ (domini) deduc asse addę ĩiii (quartam) partẽ (partem).

4th. *Mixed Saxon.*

13. In the ninth, tenth, and in the beginning of the eleventh century, many MSS. were written in England, partly in Roman, partly in Lombardic, and partly in

Saxon characters. As these MSS. have no other distinctive mark, we call them Mixed Saxon.

No. 5 is from St. Augustin's *Exposition of the Revelations*, written about the middle of the tenth century. It is read,

ET VIDI, SUPRA DEXTERA~ (DEXTRAM)
sedentis in throno, librum scriptu~ (scriptum).

And I saw, on the right hand
of him sitting on the throne, a book written.

5th. *Elegant Saxon.*

14. This writing was adopted in England in the tenth century, and was continued till the Norman Conquest; but was not entirely disused till the middle of the thirteenth century.

No. 6 is from a book of Saxon Homilies in the Lambeth Library (No. 439), written in the tenth century.

KL. NOVEMBRIS NATL~ (NATALE) OMNIUM SANCTORUM.
Halige lareowas ræddon that seo geleaffulle gelathung thisne dæg mærsie.

The first of November is in honour of all the saints.
The holy doctors conjecture that the faithful
congregation celebrate this day.

15. All subsequent Saxon writers endeavour to keep as near as possible to the form of the letters in No. 6. There is a beautiful specimen in the MSS. of the Rev. E. Thwaites, M.A. to be found in the Harleian MSS. at the British Museum (No 1866). It is described in Nichols's *Lit. Anec.*, vol. iv. p. 140, as "one of the most lovely specimens of modern Saxon writing that can be imagined."

16. From the preceding facsimiles, short as they are,

it will be evident that capital letters were alone used in manuscripts till the end of the third century.

Uncial and *Minusculæ*, or small letters, were sometimes used in particular writing, from the third to the eighth century, when *Minusculæ* or small letters became more common. In the ninth century they were generally used, and in the tenth they were universally adopted, and capitals were only used for titles and for marks of distinction to particular words. This was the custom till the invention [26] of printing, A.D. 1440; indeed capital and

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[26] William Caxton has been generally allowed to have first introduced and practised the art of printing in England. He was born in Kent about 1410. At the age of 15 he was apprenticed to a mercer, and, on the death of his master, he went abroad as agent to the Mercers' Company. Caxton, having received a good education in his youth, had a taste for learning; and, during his stay in Flanders, made himself master of the art of printing. He began to print his translation of *Le Recueil des Histoires de Troyes* at Bruges in 1468, continued it at Ghent, and finished it at Cologne in 1471. The first book Caxton printed in England was the *Game at Chess*; which was finished in the abbey of Westminster the last day of March, 1474.

The first letters used by Caxton were of the sort called *Secretary*; his letters were afterwards more like the modern Gothic characters written by English monks in the fifteenth century. These he used from 1474 to 1488. He had some English or Pica about 1482, and some *Double Pica*, which first appeared in 1490. All these resemble the written characters of that age, which have been distinguished by the name of Monkish-English.

In the year 1478 printing was first practised in the Universities of Oxford and Cambridge: and two years afterwards we find a press at St. Alban's. Specimens of the first types used by Caxton and by printers at the places just mentioned, may be seen in Herbert's *History of Printing*.

Caxton died about 1491, and was succeeded by Wynkyn de Worde. Wynkyn enriched his foundery with new types. He is said to have brought into England the use of round Roman letters. In 1518 Pynson printed a book entirely in Roman types (see Ames, p. 120). William Faques, a cotemporary of Pynson's, made a fount of English letters equal in beauty to those used at the present day.

For an account of Saxon printing in England, see note 17. The first Greek printed in England was in the Homilies set forth by Sir John Cheke about 1543. The first Hebrew, about 1592. In 1653 Walton's *Polyglott* in six volumes folio was begun. This great work con-

Minusculæ or small letters were used, after the tenth century, nearly as at the present time [27].

I consider it an honour to myself, and an advantage to the reader, to have some of the deficiencies in the preceding Introduction supplied by the Rev. Dr. O'Conor, the learned writer of *Rerum Hibernicarum Script. Vet.*, author of *Bibliotheca MS. Stowensis*, and of other works, published chiefly from the invaluable Manuscripts which now enrich the superb and valuable Library of His Grace the Duke of Buckingham, a most constant and munificent patron of all useful learning. I shall, therefore, insert the following letter without any apology, except for those parts which apply immediately to myself.

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tains the sacred text in the *Hebrew, Samaritan, Syriac, Chaldean, Arabic, Persic, Æthiopic, Greek*, and *Latin* languages, all printed in their proper characters. The Prolegomena furnish us with other characters: namely, the *Rabbinical Hebrew*, the *Syriac duplices, Nestorian*, and *Estrangelan*, the *Armenian*, the *Ægyptian*, the *Illyrian*, both *Cyrillian* and *Hieronymian*, the *Iberian*, and the ancient *Gothic*. See Astle, p. 224.

[27] Those who wish to attend more minutely to the origin and progress of letters will find their curiosity amply gratified in Mabillon *de Re Diplomat.*, Astle's *Origin and Progress of Writing*, Chandler's *Inscriptiones Antiquæ*, Dr. Chishull's *Antiquitates Asiaticæ*, Montfaucon's *Palæographia Græca*, Walton's *Prolegomena to the London Polyglott Bible*, Fry's *Pantographia*, or *Copies of all the known Alphabets in the World*, Massey's *Essay on the Origin and Progress of Letters*, the *Archæologia*, or *Miscellaneous Tracts relating to Antiquity*, published by the Society of Antiquaries of London, &c.

Dr. O'Conor's Letter on Ancient Alphabets, &c.

"Stowe Library, March 29, 1822.

"Dear Sir,

"Since I had the pleasure of seeing you, I have perused your 'Introduction,' which I return with many thanks for the gratification it afforded me, and for your honourable mention of my *Catalogue of the MSS. of Stowe.* Permit me also to express my respect for the abilities which could collect and arrange in proper order, such a mass of information, in so limited a space, and to avail myself of this opportunity of explaining some passages in my Catalogue, to which you refer. It appears to me that those passages contain principles of reasoning, founded on historical facts, which the limits prescribed by a catalogue, and apprehensions of prolixity, did not permit me to develope in detail.

"I agree with you in assigning the first place in point of antiquity to the Phœnician alphabet, and also in styling that alphabet *Samaritan;* it might also be styled ancient Hebrew and Chanaanitish; it was the alphabet used in Tyre and Sidon, and in all the regions from Ægypt to Assyria, from the banks of the Euphrates to the shores of the Mediterranean, from Chaldea to the Nile. It was the alphabet which the ten tribes of Israel used in their Pentateuch, before and after the destruction of Samaria, before and after their separation under Rehoboam, and that which the Jews used down to the captivity, in their Pentateuch, and other sacred monuments and coins. This ample explanation sufficiently discovers what is meant by the Phœnician alphabet. The Irish bards, from the days of *Cuanac* and *Cennfaelad* in the sixth century, to the days of *Eochoid* and *Maolmura* in the ninth, of *Flan* in the tenth, and of *Coeman* and *Tigernach* in the eleventh, uniformly agree in the old Irish tradition, which is lost in the mist of its antiquity, that

the first inventor of their Ogham characters was '*Feni an fear Saoidhe*,' *i.e.* 'Fenius the man of knowledge.' This is undoubtedly a glimmering light which may be traced to the Phœnician Druids of the British islands [28]. The historical facts I have stated with respect to the Phœnician alphabet are supported by the most ancient monuments, and by the consent of the learned. Mr. Astle need not be quoted where men of the calibre of Montfaucon and Walton are abundantly decisive: and Bryant may indulge in his *Chuthite* etymology, provided he pays respectful homage to Calmet's *Dissertations on the Letters and Antiquities of the Jews*, as connected with those of the Phœnicians. His credulity with regard to the Apamean medal is innocent [29]. But etymological playfulness sometimes induces even the learned to blend ancient facts with ancient fables, to incorporate both, so as to render the former apparently as problematical as the latter are false, and thus to sap at once the principles of Christian faith and the foundations of genuine history. I observe with pleasure that you confine yourself to the simple fact, that, as far as the learned know, the Phœnician or Samaritan alphabet is the oldest, and that you avoid discussions on the antiquity of the Chaldee characters which the Jews adopted in their captivity. On the antiquity of this character it

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[28] Lucian's '*Hercules Ogmius*' is professedly a Celtic narrative, delivered to him by a Gaulish Druid, which states that the Tyrian Hercules was called *Ogma* by the Celts, because his strength consisted not in brutal force, but in his invention of letters, and arts.

[29] Long before Bryant, Ficoroni published his '*De Nummo Apamensi, Romæ* 1667,' wherein he describes three bronze medals (preserved in Roman museums) which were struck at Apamea in the reign, not of Philip of Macedon, but of the emperor Philip, having on one side, a ship, on which is perched a bird holding in its bill a branch. A male and female appear at the window of the vessel, and three Greek letters resembling ΝΩΕ assure Mr. Bryant that this is a representation of the ark of Noah. But the learned Bianchini dissipates the illusion with little more than a single dash of his pen. *Storia Univ.* 1747, *Romæ*, 4to, pag. 188.

would be dangerous to hazard even a conjecture. We know that the language of Abraham was Chaldaic, and that it differed from the Hebrew[30]; but we are ignorant of the origin and antiquity of the Chaldee alphabet, further than that the power, order, number, and names of its letters evidently demonstrate a common origin with the Phœnician. Both consist of 22 letters, differing only in some shapes, and in the addition of points introduced by the Masoretic Jews, to supply the place of vowels. St. Jerom assures us that in his time the Samaritan Pentateuch agreed word for word with the Jewish, differing only in the forms of some letters, but not in their order, number, or names.

"From these most ancient alphabets history conducts us, as if by right of primogeniture, to the Greek, the oldest European derivative from the Phœnician. You accurately divide the Greek into three classes,—Greek from right to left, from left to right, and thirdly Boustrophedon, or Greek written in alternate lines from right to left, and *vice versa*, as the plough proceeds. Your specimens abundantly show that in whatever order the Greeks wrote, whether in *Boustrophedon* or otherwise, their characters were not affected by their different methods of arranging their lines, and that the Ionic and the Attic were as like each other as are the Saxon and the Irish, which Camden pronounces to be identical, though there are a few variations in some of the letters, just enough to establish a distinct class. Herodotus says that he saw, in the temple of Apollo Ismenos in Bœotia, the three oldest inscriptions Greece could boast of in his time; that they differed very little from the Ionic alphabet, τὰ πολλὰ ὁμοῖα ἐοντὰ τοῖσι Ιωνέσχοισι, and that

[30] It is evident from Isaiah xix. 18, and from a great many circumstances mentioned in Daniel and other sacred books, that the Chaldee and Hebrew were different languages, mutually unintelligible to their speakers.

Cadmus was the first who introduced letters from Phœnicia into Greece, l. v. c. 58 [31].

"Thus, however the fashion might vary in writing from right to left, or otherwise, your accurate specimen of the Sigean inscription, and the most ancient and authentic histories agree, that the Greek, and all the most ancient families of letters hitherto mentioned, derive their pedigrees from a common source; that the lights of science dawned first upon Europe from the East; and that all systems and conjectures relating to this subject, which do not rest upon this foundation, however ingeniously supported by Bailly or others, are chimerical—seas of glass and ships of amber. This is one of the principles to which I adhere in my Catalogue of the Stowe MSS. I adopted it from the most learned, after much reading and consideration.

"From those remote periods, and primeval seats of alphabetical writing, your specimens invite to regions nearer home, and to times which are more abundantly illustrated, by their nearer approach to our own. From

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[31] Wesseling's version is '*Phœnices isti qui cum Cadmo advenerunt, cum alias multas doctrinas in Græciam induxerunt, tum vero litteras, quæ apud eos (Græcos) ut mihi videtur, antea non fuerant, et primas quidem illas, quibus omnes* etiam Phœnices utuntur. *Sed progressu temporis, una cum sono, mutaverunt et modulum litterarum, et quum, ea tempestate, in plerisque circa locis, eorum accolæ ex Græcis essent Iones, qui quum litteras a Phœnicibus discendo accepissent, earum illi pauca commutantes, in usu habuerunt; et utentes confessi sunt, ut æquitas ferebat, vocari Phœnicias, quod essent a Phœnicibus in Græciam illatæ, &c. Quin ipse vidi apud Thebas Bœotias, in Ismenii Apollinis templo, Litteras Cadmeas in tripodibus quibusdam incisas, magna ex parte consimiles Ionicis, quorum Tripodum unus habet hoc Epigramma* Obtulit Amphitryon me gentis Teleboarum. *Hæc fuere circa ætatem Laii, qui fuit filius Labdaci, nepos Polydori, pronepos Cadmi, &c.' Wessel.*, p. 399. The best commentary on this passage is that of Scaliger, Animadv. in Eusebii Chron. No. 1617. But Renaudot on the origin of the Greek alphabet, *Mém. de l'Acad. des Inscr.* t. ii., and Freret and Fourmont on the same subject, tomes vi and xv., throw a pleasing light on the subject, which instructs and amuses us.

the Greek alphabet you proceed immediately to the Gothic, giving it precedence before the Latin, no doubt in consideration of a nearer affinity to the Greek in the shape of its letters. In giving this precedence you differ from my Catalogue. You argue from the *shape* of the Gothic letters exclusively. I consider their chronology and history. Pliny, speaking of the origin of letters in Italy, derives them from the Ionian, '*Gentium consensus tacitus, primus omnium conspiravit ut Ionum literis uterentur*,' l. vii. c. 57, 58; and refers them to Pelasgian and Etruscan times, antecedent to the foundation of Rome. Tacitus agrees, *Annal.* l. xi.

"Now the Goths had not the use of letters before their irruption into Greece in the 4th century. Ulphilas was the first who invented an alphabet for them, which he modelled from the Greek, and accommodated to the barbarous pronunciation of the Goths. This fact is stated by Socrates, and by Isidore of Seville, '*ad instar Græcarum litterarum Gothis reperit litteras*,' l. viii. c. 6. Tacitus expressly says that the Teutonic nations, into whose provinces the Roman arms had penetrated beyond the Rhine and the Danube, were utterly unacquainted with letters. '*Literarum secreta viri pariter ac fœminæ ignorant.*' In fact, no written document has been discovered in the German language older than the monk Ottofred's version of the N. T.; and he pleads this very fact in his preface, as an excuse for the barbarisms of that version: 'because,' says he, 'the German language is uncultivated, and hitherto unwritten.' Fortunatus, indeed, in the 6th century, mentions the rude Runes of the Gothic hordes of Italy. But Hickes cannot produce a single instance of Runic alphabetical writing older than the 11th century, when *Runes*, which were only Talismanic figures, were first applied to alphabetical use, by expressing sounds instead of representing things.

"With regard to Etruscan letters, they certainly precede the foundation of Rome. This appears from Varro's

quotations of the written annals of Etruria[32]. He expressly states, that in their Rituals, or sacred books, the Etruscans registered the commencement of their years and ages. The Pelasgians and Etruscans appear to have been one people, the primeval inhabitants of Italy. Dionysius Halic. describes them as colonizing Italy from Lydia, and says that the Romans derived the *Ludi* Gladiatorum from them. '*Ludorum origo sic traditur. Lydos ex Asia transvenas in Hetruria consedisse, ut Timæus refert, Duce Tyrrheno, &c. Igitur in Hetruria inter cæteros ritus superstitionum suarum, spectacula quoque religionis nomine instituunt. Inde Romani arcessitos artifices mutuantur, tempus, enuntiationem, ut Ludi a Lydis vocarentur*[33].' This account is supported by Herodotus, who wrote not much more than three centuries after the period to which he refers, l. i. no. 94.

"But independently of these authorities the forms of the Etruscan letters, discovered on ancient marbles and terracottas, dug up about Viterbo, Cortona, Gubbio, and other Etrurian towns, clearly indicate an origin more ancient than the remotest monuments of Rome[34]. The Roman historians themselves derive many of the Roman usages from Etruria. '*Tarquinius Thusciæ populos frequentibus armis subegit. Inde fasces, trabeæ, curules, annuli, phaleræ, paludamenta, prætextæ; inde quod aureo curru, quatuor equis triumphatur; togæ pictæ, tunicæque palmatæ, omnia denique decora, et insignia,*

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[32] *Varro apud Censorin. de Die natali*, cap. 5.

[33] D. Halicarn. l. i. Antiq. Alex. c. 21. Tertullian mentions this ancient origin in his *Spectacula*, cap. 1. See De la Barre's *Annot. on Tertul. de Spectac.* Valer. Max. l. ii. c. 4, Cluver's *Italia Antiqua*, l. ii. folio, p. 424.

[34] See the Etruscan inscribed monument, published by Pietro Santi Bartoli, and by Bianchini, *Storia Univ.* Roma, 4to, 1747, p. 538, and others still more valuable in the Transactions of the Academy of Cortona, and by Gori, Lanzi, and Amaduzzi. These prove that the Etruscan alphabet is derived from the primeval Cadmean Greek. See the *Catalogue of Stowe MSS.*, vol. ii. p. 190.

quibus Imperii dignitas eminet[35].' In short, the more ancient alphabets are, the more they approximate to the *ancient* Hebrew or Phœnician. Now the Etruscan and Latin are more ancient than the Gothic; and the greater approximation to the Greek which you find in the Gothic, owes its origin to the artful ingenuity of Ulphilas rather than to hereditary descent. In the Stowe Catalogue, vol. i. p. 3, 4, you will find an account of 41 oriental alphabets, all of which, with the exception of the most ancient mentioned in this letter, I have passed by as a degenerate, distorted, and upstart race, which had their origin, like those of Ulphilas, in the vanity which makes nations, as well as individuals, advance false pretensions to ancient renown.

"These remarks sufficiently indicate the principles on which I proceed in my Catalogue, with respect to alphabetical antiquities; and I would close here, but that another part of this subject to which you advert relates to the ages of manuscripts. You state correctly at page 12, that I reduce alphabetical writing to four distinct classes, *Capitals*, *Majusculæ*, *Minusculæ*, and *Cursive*, as in the Stowe Catalogue, vol. ii. p. 13. I did not use the word *Uncials* in that passage, lest I should seem to identify Majusculæ and Uncials, as the learned Papebroc and others have done, in my opinion inconsiderately.

Majusculæ are (as the word imports) opposed to *Minusculæ*, and, though they imply Uncials, they are not *vice versa* implied under that class. Majusculæ is a more comprehensive word than Uncial. It embraces letters of several forms, both rustic and elegant, square and angular, and all letters of sizes superior to Minusculæ excepting capitals. Its toleration of letters of different shapes is such, that, as the Romans tolerated all religions excepting the Christian, so the word *Majusculæ* tolerated all letters of a larger size than Minusculæ excepting capitals.—Initials I exclude. They are of va-

[35] Florus, l. i. c. 5 ; Diodor. l. v. ; Strabo, l. iii., and l. xi., p. 530.

rious shapes and sizes; they often extend from the top to the bottom of a page; often they sport in fantastical dresses along the four margins, and are from ten to twelve inches high. They can be reduced to no certain standard of dimensions, no model, no shape.

In short, I stated that *Majusculæ* form a 2nd class, different from capitals, and opposed to *Minusculæ*, but not that Majusculæ and Uncials are the same. Majusculæ may be of different shapes, but must be always of a larger size than Minusculæ, whereas the form of Uncials must be round, and somewhat hooked at the extremities. Their name has no reference to their size, but to their shape, *Uncæ literæ*. Those who derived *Uncial* from *Uncia*, an inch high, were challenged to produce any ancient MS. written in letters of so enormous a size, and were driven to the absurdity of calling semi-uncial letters half an inch high. A Bible written in uncials at this rate would require a waggon to carry it. St. Jerome, indeed, ridicules the dimensions of Uncials in manuscripts which were written for the wealthy lords of the empire; but as there are small and large capitals, so were there at all times small and large uncials. They seem to have been introduced in the 3rd century, when the arts declined, and the elegant and simple form of the Roman capitals declined with them.

"It is erroneously asserted that Uncial writing ceased entirely in the 9th century: it continued in title-pages, heads of chapters, divisions of books, and other ornamental parts of manuscripts, down to the 12th century, when it was supplanted by modern Gothic. It may be seen in red ink in king Canute's Book of Hyde Abbey, now in this library, and written between the years 1020 and 1036. It may also be seen in king Alfred's Psalter in this library, where the titles of the psalms are prefixed to each in red ink, in writing of the 9th century.

"You state very correctly that the letters peculiar to Uncial writing are ⲁ ⲇ ⲉ ⲋ ⲏ ⲙ ⲛ ⲧ and ⲩ, to which may be added ⲃ ⲓ ⲅ ⲣ.

The *a* Uncial was also written ⱥ with a closed and rounded base; the *d* was sometimes not closed, thus ԁ; the *g* uncial with a tail was sometimes written without a tail ɢ; the *h* was hooked nearly in the same manner ɦ; the *p* and *q* had frequently similar flourishes, as if they despised the plain unadorned simplicity of Roman capitals; the letter *r* could hardly be distinguished from the Minuscula *n*, except by a half-circular bend in its second shaft, and a little hook at its extremity; the letter V, even as a numeral, was rounded into a U, and even the N affected to despise its ancient perpendicular erectness, and deviated into ℕ.

"The transition from writing in pure capitals to uncials may be observed in the Medicean Virgil, fine specimens of which are prefixed to Ambrogi's Italian Version, folio, Rome 1763, vol. i. pag. cxii. The Palatine and the two oldest Vatican Virgils, namely, Nos. 1631, 3225, and 3867, are living monuments of this transition. They were written before the Uncial alphabet was completely formed, before the Uncial ꝏ was introduced. The oldest Vatican Virgil is referred by the Vatican librarians, Holstenius and Schelestrat, to about the reign of Septimius Severus [36]; that is, the beginning of the third century. Norris and Bianchini, whose works are now before me, agree [37]. Burman ascribes the Medicean Virgil to the same age; but, doubting how to describe its characters, styles them *Capitals* in one member of a sentence, and *Uncials* in the very next. '*Hunc librum, ante* 1200 *annos scriptum, Literis majoribus Romanis, seu* Capitalibus, *forma ut vocant quadrata, typis describi, eodem charactere, literisque quibus exaratus est* Uncialibus *imprimi, nuper curant Petrus Fr. Foggínius, Florentiæ, anno* 1741.'.

[36] See Ambrogi's *Virgil. ex Codice Mediceo Laurentiano*, folio, *Romæ*, 1763, Pref., pag. xxix. xxxi.

[37] *Cænotaphia Pisana* in Norris's works, folio, Veronæ, 172.., p. 340; also Mabillon *Dei Re Diplom.* Ruinart's ed. p. 354; and Foggini's Preface to his Roman ed. of 1741, pag. iv.

"The fact is, that the Medicean Virgil, and the Vatican of the third century, were written at the period of the transition from Capitals to Uncials, when the Roman writers had not quite abandoned the one, nor quite formed the other, but had insensibly descended from the good taste of the Augustan age to the barbarous style of the Lower Empire. I own that there is an apparent novelty in this view of the subject, which alarms myself, lest I should appear to venture on whimsical speculations, on subjects which demand the greatest accuracy and diffidence. But I am induced, by my reading, to indulge a hope that in advancing these opinions I shall not be deemed presumptuous [38]. I find that the Uncial ϖ does not appear in those old copies of Virgil which were written in the third or fourth century, whereas it constantly appears in Uncial MSS. of the eighth and ninth. It does appear in the old MS. fragment of St. Paul's Epistles in the library of S. Germain des Près, described by Mabillon, Montfaucon, and the Benedictines, but that MS. is written entirely in Uncials of the fifth century; it is found in the Vercelli Gospels written by St. Eusebius, bishop of that see, who died in 515. The Alexandrine MS. in the British Museum, also, has the Uncial ϖ; but I fear that this fact proves that MS. subsequent, if not to the sixth, certainly to the fifth century; since in the oldest Uncial MSS. the ϖ is not to be found. It is in the celebrated Greek and Latin Psalter of S. Germain des Près, which was written in the fifth or sixth century entirely in Uncials. The words in this MS. are not separated, an undoubted proof of antiquity higher than the seventh century.

I have now trespassed on your time longer than I thought I should; and yet, before I conclude, I must state, that when I classed the Stowe MSS. under four heads, I did so in reference to the collection which was before me, consisting chiefly of Saxon, Irish, and English

[38] See the letter *m* in Dom de Vaines.

MSS. Several other modes of writing have been introduced, which did not belong to my province or Catalogue, and are not reducible to any of those classes, even though all might, in a general view of their alphabets, be derived originally from the Roman. The *Lombardic*, the *Modern Gothic*, the *Set Chancery*, the *Common Chancery*, *Court-hand*, *Secretary*, all these forms, which prevailed in the law-courts since the Norman Conquest, all are out of the pale of the four classes to which the Stowe Collection may be reduced, with the exception of a few law MSS. of the 13th and 14th centuries.

"I fear that I ought to apologize to you for prolixity; but I deem the subject of this letter important in many points of view, and I was anxious that you should not mistake my meaning, where it is somewhat involved by that brevity which the limits of a Catalogue seem to demand.

"I think that a very striking resemblance of all the *ancient* alphabets to one another, in their order, number, powers, figures and names, supplies clear proof of a common origin[39]; that when History lends her aid to this evidence, both mutually supporting each other, both showing an antiquity approaching to the Deluge, and pointing to an Oriental descent, the mind is compelled to ac-

[39] Eusebius quotes Josephus's assertion, that originally the Phœnicians introduced only sixteen letters into Greece, a little before the age of Xerxes; namely, "α ε γ δ ει κ λ μ ν ο π ρ σ τ υ." *Præp. Evang.* l. 10. c. 2. Pliny says that to these sixteen, Simonides afterwards added "ζ η ψ and ω." Plin. l. 8. c. 58, and that Palamedes added the remaining four, "θ ξ χ φ." But these assertions cannot bear the test of genuine history or chronology. The Phœnician alphabet, which King Solomon used in writing to Hiram king of Tyre, consisted of 22 letters, neither more nor fewer in number than the 22 sacred books of the Jews, as clearly evinced by the alphabetical psalms; the Phœnicians, therefore, must have introduced 22 letters into Greece even from the days of Moses, who used no other alphabet.

quiesce in the Scriptural history of the origin and progress of the human race, even independently of the proofs which are supplied by Revelation.

"I have the honour to be,
"Dear Sir,
"with great respect and regard,
"your obedient humble Servant,
"CH. O'CONOR."

THE ELEMENTS

OF

ANGLO-SAXON[1] GRAMMAR.

GRAMMAR is the art of rightly expressing our thoughts by words.

The Grammar of any language is commonly divided into four parts; namely, ORTHOGRAPHY, ETYMOLOGY, SYNTAX, and PROSODY.

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[1] The Saxons were a people of Germany. Their origin, extent of power, and other particulars, will be clearly understood by attending to the following historical facts and observations, chiefly taken from Turner's learned *History of the Anglo-Saxons*.

The sons of Japhet, migrating from Asia, spread themselves over Europe. The earliest tribes that reached and peopled the European coasts in the west were the Kelts, and the Kimmerians, Commerians, or Gomerians, from Gomer the eldest son of Japhet: such changes of names not being uncommon. It cannot now be ascertained at what time the Kimmerians passed out of Asia: but, according to Herodotus (Melpom. sec. xi.), they were settled in Europe before the Scythians, by whom the Kimmerians were attacked in the year 680 before the Christian æra, and obliged to retreat towards the west and south. The ancient Kimbri, so formidable in the earlier ages of the Roman history, were a nation of this primitive race, which in the days of Tacitus had almost disappeared on the continent.

The Kelts were a branch of the Kimmerian stock that dwelt more towards the south and west than the other Kimmerian tribes. The Kelts spread themselves over a considerable part of Europe, and from Gaul entered into the British isles. Though Phœnician and Carthaginian navigators probably visited Britain, the aboriginal inhabitants,

PART I.

ORTHOGRAPHY

CHAPTER I.

1. ORTHOGRAPHY describes the nature and power of letters, and the just method of spelling words.

2. The Anglo-Saxon alphabet contains twenty-three letters: Q not being originally a Saxon letter.

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the ancient Britons, were the Kelts, who were conquered and driven into Wales by the Romans. The descendants of the Kelts still occupy Bretagne in France, Wales, Scotland, Ireland, and the Isle of Man.

The Scythian or Gothic tribes, descended from Magog (Parsons's *Remains of Japhet*, ch. iii. p. 68), were the second source of European population. They entered into Europe from Asia, like the Kelts, about 680 years B.C. as previously noticed. In the time of Herodotus they were on the Danube, and extended towards the south. In Cæsar's time they were called Germans; and had established themselves so far to the westward as to have obliged the Kelts to withdraw from the eastern banks of the Rhine. They became known to us in later ages by the name of Goths.

From this Scythian or Gothic stock sprung the Saxons, who occupied the north-west part of Germany. We may here observe, the terms Kimmerians and Scythian are not to be considered merely as local, but as generic appellations; each of their tribes having a peculiar distinctive denomination. Thus we have seen, one tribe of the Kimmerian, extending over part of Gaul and Britain, were called Kelts: and now we may remark that a Scythian or Gothic tribe were called Saxons. The Sakai, or Sacæ, were an ancient Scythian nation; and Sakai-suna (*the sons of the Sakai*) contracted into Sak-sun, seems a reasonable etymology of the word Saxon. Some of these people, indeed, were actually called by Pliny (lib. vi. c. 11.) Sacassani, which is but the term Sakai-suna spelt by a person unacquainted with its meaning.

The Saxons were as far to the westward as the Elbe in the days of Ptolemy; and therefore, in all likelihood, as ancient visitors of Europe as any other Gothic tribe. Their situation, between the Elbe and the Eyder in the south of Denmark, seems to indicate, that they moved among the foremost columns of the vast Gothic emigration. The Saxons, when first settled on the Elbe, were an inconsiderable people,

3. The letters in Saxon may be pronounced as the present English: but those who wish to attend more minutely to the pronunciation, &c. may consult the following alphabet under the column for sound, &c., and the notes upon the letters.

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but in succeeding ages they increased in power and renown. About A.D. 240, the Saxons united with the Francs (*the free people*) to oppose the progress of the Romans towards the north. By this league and other means, the Saxon influence was increased, till they possessed the vast tract of country embraced by the Elbe, the Sala, and the Rhine, in addition to their ancient territory from the Elbe to the Eyder. In this tract of country were several confederate nations, leagued together for mutual defence. Although the Saxon name became, on the continent, the appellation of this confederacy of nations, yet, at first, it only denoted a single state. We shall only mention two of these confederate nations, the Jutes and Angles, because they are most connected with the history of Britain. The Jutes inhabited South Jutland, and the Angles the district of Anglen, both in the present duchy of Sleswick. Hengist and Horsa, who first came into Britain about A.D. 449, were Jutes, but the subsequent settlers in this island were chiefly from the Angles; hence, when the eight Saxon kingdoms were settled in Britain in A.D. 586, it formed the Anglo-Saxon Octarchy, generally, but most improperly, called the Saxon Heptarchy. They were called Anglo-Saxons to point out their origin:—Anglo-Saxon denoting that the people so called were the Angles, a nation coming from the Saxon confederacy. In subsequent times, when the Angles had been alienated from the Saxon confederacy by settling in Britain, they denominated that part of this kingdom which they inhabited Engla-land (the land of the Angles) Angles' land; which was afterward contracted into England.

From the entrance of the Saxons into Britain in A.D. 449, they opposed the Kelts, Kimmerians, Kymri or Britons, till, on the full establishment of the Saxon Octarchy in A.D. 586, the Britons were driven into Wales. The Anglo-Saxons retained the government of this island till 1016, when Canute, a Dane, became king of England. Canute and his two sons Harold and Hardi-canute reigned 26 years. The Saxon line was restored in 1042, and continued till 1066, when Harold II. was slain by William duke of Normandy, commonly called William the Conqueror. Thus the Anglo-Saxon dynasty terminated, after it had existed in England about 600 years. The Saxon power ceased when William the Conqueror ascended the throne, but not the language; for, though it was mixed with Danish and Norman, the vulgar Saxon continued to be spoken by the old inhabitants till the time of Henry the Third, A.D. 1258. See a writ in Saxon issued by this king in Somner's *Dictionary* under Unnan.

ALPHABETS[2].

ANGLO-SAXON.		MŒSO-GOTHIC 3.		RUNIC 4, &c.		
Form.	*Sound* 5.	*Form.*	*Sound* 6.	*Name.*	*Form.*	*Sound.*
Ā A a	*a* as in bar.	ᛅ	*a*	Aar	ᛅ	*a*
B b	*b*	ᛒ	*b*	Biarkan	B	*b*

[2] The best way of acquiring a knowledge of the alphabets is by writing them over a few times; thus the form of each letter is, in the act of writing, imperceptibly impressed on the mind.

[3] The Goths were descended from Magog (see note [1]): as a distinctive denomination they prefixed to Goths the name of the country they inhabited or subdued; as, the Mœso-Gothi, Scando-Gothi, Norreno-Gothi, &c. Their chief seat is reported to have been in Gothland, now a part of the Swedish dominions. The Mœso-Goths, as their name imports, were those Goths that inhabited Mœsia, on the frontiers of Thrace. The language of these Goths is not only called Mœso-Gothic, but Ulphilo-Gothic, from Ulphilas, the first bishop of the Mœso-Goths. He lived about A.D. 370, and is said to have invented the Gothic alphabet, and to have translated the whole Bible from Greek into Gothic. These Gothic characters were in use in the greater part of Europe after the destruction of the western empire. The French first adopted the Latin characters. The Spaniards, by a decree of a synod at Lyons, abolished the use of Gothic letters A.D. 1091 (see Priestley's *Lectures on the Theory of Language and Universal Grammar*, p. 41).

[4] This alphabet, called also Scytho-Gothic, Cimbric, or Scandic, as well as Runic, was used by many of the northern nations. They had originally only sixteen letters, which they derived from the Gothic (see Hickes's *Thesaurus*, vol. ii. p. 4, tables i. ii. & iii.). To denote the sounds, which their alphabet would not originally express, they placed a dot or point in some of the letters, and called them *Stungen*, as Stungen Jis (ɪ̇) is Jis (I) with a point in the middle. Such letters were called *Stungen*, from Stunȝen, pointed or stung. See Lye's *Dictionary* under Stunȝan, to sting, &c.

[5] In modern languages there is much difficulty in ascertaining the true sound of letters; and in ancient languages this difficulty is much increased. Dr. Hickes (see *Thesaurus*, vol. i. *Pref. to Saxon Grammar*, xii.) found a MS. in the Bodleian Library marked NE. D. 2. 19; which he considered useful in determining the pronunciation of some Anglo-Saxon letters, prior to the time of King Alfred. In this MS. there are extracts from the Septuagint written in Saxon letters in one column, and a Latin translation in the other (see a facsimile in Hickes's *Thes.*, p. 168). A short specimen is given, with the original Greek,

ANGLO-SAXON.		MŒSO GOTHIC.		RUNIC, &c.		
Form.	*Sound.*	*Form.*	*Sound.*	*Name.*	*Form.*	*Sound.*
Ꞓ C c	*c* [7] as in choice	Γ	*g* and as *n* before another *g*.	Knesol	ꞁ	*c*
D ð	*d*	⅄	*d*	Duss	Þ *or* ⅃	*d*

to show what letters were used by the Saxons to express the Greek words.

Gen. i. 26.

26. Phẏɿɿomen anthɿopon cat ɪcona ce cath omoẏoɿɪn ɪmeteɿan ce aɿcheto ton ɪcthẏon tɪɿ talaɿaɿ ce ton petɪnon tu uɿanu ce ton ctɪnon ce paɿɿeɿ tɪɿ ʒɪɿ ce panton ton heɿpeton ton heɿponton epɪ tɪɿ ʒɪɿ ce eʒeneto utoɿ.

27. Ce ephẏɪɿen o theoɿ ton anthɿopon cat ɪcona theu epẏɪɿen auton aɿɿen ce thɪlẏepẏoeɪɿen autoɿ.

28. Ce euloʒɪɿen autuɿ leʒon auxaneɿthe ce plɪthẏneɿthe ce plɪɿoɿate tɪn ʒɪn ce catacẏɿɪenɿate autɪɿ ce aɿcheto ton ɪcthẏon tɪɿ thalaɿɿɪɿ ce ton petɪnon tu uɿanu ce ton panton ctɪnon tɪɿ ʒɪɿ ce panton ton eɿɿpeton ton eɿɿponton epɪ tɪɿ ʒɪɿ, &c. 29, 30.

31. Ce ẏðen o theoɿ ta panta oɿa ephẏɪɿen ce ɪðu cala lɪan ce eʒeneto heɿpeɿa ce eʒeneto ɿɿohɪ hɪmeɿa ectɪ.

26. Ποιησωμεν ανθρωπον κατ᾽ εικονα και καθ᾽ ὁμοιωσιν ἡμετεραν· και αρχετω(σαν) των ιχθυων της θαλασσης, και των πετεινων τȣ ουρανου, και των κτηνων, και πασης της γης, και παντων των ἑρπετων των ἑρποντων επι της γης, και εγενετο ὁυτως.

27. Και εποιησεν ὁ Θεος τον ανθρωπον· κατ᾽ εικονα Θεου εποιησεν αυτον· αρσεν και θηλυ εποιησεν αυτους.

28. Και ευλογησεν αυτους λεγων, Αυξανεσθε και πληθυνεσθε και πληρωσατε την γην, και κατακυριευσατε αυτης· και αρχετε των ιχθυων της θαλασσης, και των πετεινων του ουρανου, και των παντων κτηνων της γης και παντων των ἑρπετων των ἑρποντων επι της γης.

31. Και ειδεν ὁ Θεος τα παντα, ὁσα εποιησε· και ιδου, καλα λιαν· και εγενετο ἑσπερα, και εγενετο πρωϊ, ἡμερα ἑκτη.

From these extracts it appears, the A. S. u was pronounced as *ου* in Greek, the ɪ as the Greek *η*, the e as *ε*, *η*, *ει*, or *αι*, the k as the Greek *κ*, the ɿ as the Roman f or Greek *φ*, the o as the Greek *ο* or *ω*, as the English oo in *rood*, &c. (see Hickes's *Thes.* Pref. p. 12).

If we knew the true sound of the Greek letters, the preceding extracts would fix the pronunciation of the Saxon: but, if we know no more of the true original sound of the Greek letters than we do of the Saxon, the following observations may deserve attention (see notes [6], [10] and [11], &c.).

When the Saxon language is properly pronounced, it is by no means deficient in harmony, though its peculiar characteristics are strength and significance of expression, together with a facility and

ANGLO-SAXON.		MŒSO-GOTHIC.		RUNIC, &c.		
Form.	*Sound.*	*Form.*	*Sound.*	*Name.*	*Form.*	*Sound.*
Є E e	*e* [8] as in *feint.*	Є	*e*	Stungen [4] Jis	I	*e*
F ƒ	*f* [9]	Ƒ	*f*	Fie	F	*f*

felicity of combination, which is exceeded only by the copiousness of the Greek. See Ingram's *Lecture*, p. 68. The vowels may be pronounced as in English; but Mr. Ingram observes, from the intercourse which the Saxons had with the Romans, it is very probable that their pronunciation of the vowels was something similar to the present Italian. For the formation of Aa, Bb, &c. see *Introduction*, specimen 4.

[6] The general pronunciation of the Gothic letters is given in the alphabet under *sound*; but we may observe further, that ΛI must be read e, as in ΪΛISΠS Jesus; ЄI, i, as ΔΛΨЄIΔ David; ΛΠ, o, as SΛΠΛΛΠMϞN Solomon. ΓΓ is sounded ng, as ΛΓΓ ang, and ΛIΨΛΓΓΛIΛIϞN, Ευαγγελιον, Evangelium.

[7] Hickes, Thwaites, &c. affirm, that C and Ꞇ are always pronounced hard; but Ingram says, "In the pronunciation of c and ȝ the Saxons, long before the time of the Norman Conquest, appear to have nearly coincided with the Italians; either from their religious intercourse with the see of Rome, or from that natural propensity which all nations have to soften their language in the progress of refinement. Thus our modern *ch* was anciently expressed by *c* only, as in the word ceoſen *chosen*, Ceſter *Chester*, &c." The Saxons pronounced the word cild as we do *child*. In different ages, the same sound has been denoted by other letters, or a combination of them according to the fancy of the writer; but the pronunciation of so common a word as cild, one would suppose, could not materially alter. See *Orthography*, on the letter G, and Ingram's *Lecture*, p. 68.

The Saxon capital C was formed from the Roman C when it retained more of its angular form. (See Introduction, page 10.) The letters c, cp or cu were used for the sound of k and q before the Norman Conquest. After the time of William the Conqueror, both k and q came into general use. See sect. 17 under K.

[8] The Saxon final e was seldom quiescent, and generally pronounced as by the Italians at this day: hence Beme is found written Be'mæ or Bohemi, the *Bohemians*: Dene is the same with Dani, the *Danes*: the words *take, one, wine*, &c., which are now monosyllables, were formerly dissyllables, *ta-ke, o-ne, wi-ne*, &c. See Wallis's *Grammatica Linguæ Anglicanæ*, p. 57, Tyrwhitt's *Chaucer Ess.* p. 60, and Ingram's *Lecture*, p. 68.

[9] The letters ƒ ȝ ƿ ſ ꞇ, about the ninth century, lost their Saxon formation, and were written after the Roman manner; as, f g r s t. For the manner of forming the Saxon letters, see Hickes's *Thes.*, p. 2, and Introduction to this Grammar, page 10.

ANGLO-SAXON. Form.	Sound.	MŒSO GOTHIC. Form.	Sound.	RUNIC, &c. Name.	Form.	Sound.
Ꝿ G ȝ	g[10] as in gem.	𐌲 g	or j {as j in jour, or y in your.	Stungen Kaun	ᚴ	g
ƀ H h	h[11]	h	h	Hagl	ᚼ	h
I ı	i[12]	ï or I	i	Jis	I	i
K k	k[13]	K	k	Kaun	ᚴ	k[14]

[10] The letter ȝ was the origin of z, which we find in Scoto-Saxon and old English MSS. In many instances, ȝ was pronounced like y or i, particularly before the vowel *e*: sometimes even before *a*, *u*, &c. as in ðaȝaȝ, ðaȝum *days*, ȝeap *year*; hence the origin of *yate* for gate, still used in Gloucestershire. Land-ȝemæne, ȝeȝlan, manezа, ælcene, ꝥuȝlenan, ꝥuȝelenaȝ, &c., if pronounced according to the Italian manner, will be found not unharmonious. The difficulty consists in knowing when these doubtful consonants are to be pronounced hard, and when soft: for this very purpose the Danish k was early introduced, and c was often inserted before ȝ; or a double cc or double ȝȝ was adopted, which produced the hard c and ȝ: thus ċyninczе for ċyninȝe, ċyncel for ċyppel, ꝥicce-mælum *stick-meal*, &c. were used as early as the time of King Alfred, if we have the original MS. of his translation of Orosius, which is the belief of most antiquaries. The Normans preferred the soft sounds of these letters: hence *michel* or *mitchel* for *micle*; *bridge* for *brigg*, &c. the way in which *bridge* is now pronounced by the common people in Norfolk and other parts of England. The prefix Ge is sometimes put, and sometimes omitted, before the same words, and appears to occasion no alteration in its meaning: it was at length superseded by ẏ; as Geclẏpoð, *called*, Yclyped. See Rask's *Gr.*, p. 7, sect. 8, for more observations on the letter G.

[11] H among the Anglo-Saxons was sometimes a very rough aspirate, and at others only a simple one, which gave it a kind of double power. When used as the rough aspirate, it was sounded like Hh, or the Hebrew ח *Cheth*.

[12] The Saxons dotted the ẏ instead of the ı, being at first perhaps written ij, the ü of the Germans twice dotted, and the ï of the Mœso-Gothic alphabet, which corresponds with the ï in the Alexandrian, Beza, and other old MSS. of the New Testament; as ΙΟΥΔΑϹ. ΪΔΟΝΤΕϹ. ΠΡΩΪ. The Irish dotted the Saxon ȝ instead of the ẏ. Ingram's *Lecture*, p. 51.

[13] Whether the old Saxons had the letter K, and discarded it like the Romans, is not certain; but C was generally used till the Danes and Normans introduced K. It is used now, as formerly, to prevent the soft sound of C. Ingram's *Lecture*, p. 51.

[14] Sometimes Kaun ᚴ supplies the place of Q; but the northern nations using this character, generally expressed the sound of Q by Kaun Ur ᚴᚢ.

ANGLO SAXON. Form.	Sound.	MŒSO-GOTHIC. Form.	Sound.	RUNIC, &c. Name.	Form.	Sound.
L l	*l*	Λ	*l*	Lagur	ᛚ	*l*
Ϻ M m	*m*	M	*m*	Madur	Ψ	*m*
N n	*n*	N	*n*	Naud	ᚾ	*n*
O o	*o*	Ϙ	*o*	Oys	ᛅ	*o*
P p	*p*	Π	*p*	Stungen Birk	B	*p*
		⊙	*hw* in Saxon, or *wh* in English (15)	Kaun	Y or Y Π	*q*[14]
R ꞃ	*r*	K	*r*	Ridhr	R or ᛦ	*r*[16]
S S ſ	*s*[17]	S	*s*	Sol	ᛋ	*s*
T ꞇ	*t*[18]	T	*t*	Tyr	ᛏ or ᛚ	*t*
Ð þ ð þ	*th*[19]	Ψ	*th*[15]			

[15] The proper sound of these letters can hardly be ascertained; but that which is given appears the most probable. We find ⊙ΛN, in Saxon hƿænne, and in English *when*. We have also ΨΛN, in Saxon þon, and in English *then*. The letter Y is read as the Greek Υ, or the English *eu* in the middle of a word: at the beginning it is *w*: thus SYNΛΓϘΓЄIN and YΛIKS, Saxon ƿẏꞃſ, and English *worse*.

[16] The R is used at the beginning, middle, and end of words: but ᛦ only at the end. See Junius's *Glossary to Gothic and Saxon Gospels*, p. 17, Wormius's *Runic Lexicon*, &c.

[17] *Sc*, like the German *Sch*, had the sound of the modern *Sh*; as, ſcıp *ship*, and ꝼıſceꞃaſ *fishers*, &c. See Ingram's *Lecture*, p. 68.

[18] See Note [9], p. 40.

[19] Ð and þ both answer to the English Th; but this, as is well known, has a double pronunciation: 1st, a harder one, as in *th*ing, which is just as the Greek Θ and the Islandic Þ; and 2dly, a weaker and softer one, as in *th*is. This seems peculiar to the English. Spelman attributes the harder sound to Ð, the softer to þ; and Somner, Hickes and Lye follow him in this opinion; but I cannot conceive on what ground. On the contrary, it is clearly seen that the ð had the softer, and þ the harder sound: 1st, because it is evident that Ð is taken from D, and it is also probable that it expressed the sound which comes nearest to D: it is also evident, on the other hand, that þ is taken from the Runic Þ, as well as the Isl. Þ, and, therefore, it probably denoted the same sound: 2dly, because ð is found so frequently at the end of a syllable, and between two vowels where the softer sound is still retained in English and in Islandic. According to the old orthography, ð and sometimes *d* only is written; for example, ſoð, English *sooth*, and Islandic ſaðꞃ or ſaðꞃ; oðꞃe, English *other*, Islandic aðꞃıꞃ or aðꞃıꞃ. þ on the contrary is found most as the initial of a syllable where the Islandic has always the hard sound: for example, þeoð *a people*, Islandic þıoð, þencean *to think*, Islandic þen-

ANGLO-SAXON. Form.	Sound.	MŒSO GOTHIC. Form.	Sound.	RUNIC, &c. Name.	Form.	Sound.
U u	*u*	𐌿	*u*	Ur	ᚢ	*u*
Þ þ	*w* [21]	𐌺	*cw* and in middle of words sometimes *c*.	Stungen Fie	ᚠ	*v* or *w*
X x	*x*	𐍅	*w* in the beginning, and *u* in the middle of a word (15)		ᛪᚢ	*x*
Y ẏ	*y* [22]	𐌧	*ch* as *ch*yle.	Stungen Ur	ᚱ	*y*
Z z	*z*	𐍆	*z*	Stungen Duss	ᚦ	*th*

kra. The English have two sounds, as th in *thing* and *this*; but only one way of expressing them: our ancestors had, with much propriety, two distinct characters. Bishop Wilkins makes some judicious remarks on the pronunciation of Ð and þ. He appears to confirm what has just been advanced by Rask (see *Gr.* p. 8—10.). He says, "Dh (Ð, ð) and its correspondent mute Th (þ, þ) are of that power which we commonly ascribe to the letters D and T, aspirated or incrassated. And though these two powers are commonly used by us without any provision for them by distinct characters yet our ancestors, the Saxons, had several letters to express them. They represented (Dh) by this mark (ð) as in faðer, moðer, ðe, ðat, ðen; and (Th) by this mark (þ) as þief, þick, faiþ. And it is most evident that their sounds (though we usually confound them under the same manner of writing) are in themselves very distinguishable, as in these examples:

Dh. (Ð, ð.)	Th. (þ, þ.)
Thee, this, there, thence, that, those, though, thou, thy, thine. Father, mother, brother, leather, weather, feather, smooth, seeth, bequeath.	Think, thigh, thing, thistle, thesis, thanks, thought, throng, thrive, thrust. Doth, death, wrath, length, strength, loveth, teacheth, &c.

See *Essay on a Real Character and a Philosophical Language*, p. 368.

Verbs are sometimes formed from nouns by changing the hard into the soft *th*: as wreath, wreathe; breath, breathe; cloth, clothe. In Norfolk, words beginning with the hard *th* are spoken as if written with a t; *e. g. trive* for *thrive*: and in the North of England for d in the middle of words the soft *th* is substituted, which is also the sound of the Δ among the modern Greeks.

Saxon writers have not attended to the preceding distinction in the sound of þ and ð, but they have used them indiscriminately; as Hickes remarks: "*Confunduntur hi characteres à scriptoribus.*"

[21] þ, in the middle or end of a word or syllable, retains its original sound, ō like the *ω* of the Greeks, and the w or ü of the Welsh; hence, probably, its modern rank as a vowel. This letter, as to form and place, is unknown in the alphabets of the ancient Hebrews, Greeks and Romans. It is peculiar to the northern languages and people. Mr. Whittaker (*Hist. of Manchester*, vol. ii. p. 332) and Astle, p. 78 and 98, observe, "The Saxon þ seems at first to have been only the Roman v, lengthened into the Saxon character (see Introduction, p. 10, spec. 4, and Hickes's *Thes.*, vol. i. p. 2, Plate) and en-

4. The diphthongs ae and oe are generally written æ and œ.

For and the Saxons used these abbreviations, ⁊ and ⁊; for þat and þæt they wrote ꝥ; and for oððe *or*, and the termination lice *ly*, they wrote ł; as ł *or*[23]; and ſoðł for ſoðlice *truly*.

When an m was omitted, they made a short stroke over the preceding letter; as þā for þam[24].

CHAPTER II.

The Division and Change of Letters.

5. The letters of the alphabet are divided into vowels and consonants.

6. Those letters are called vowels which *can* be distinctly uttered by themselves: they are a, e, i, o, u, ẏ, and ꝑ.

7. The remaining letters are called consonants, because they *cannot* be distinctly uttered but in union

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larged into the present Roman w, by bringing the principal strokes somewhat lower, and closing the top in the one, and by redoubling the whole in the other." The w, however, is evidently composed of two characters; namely, of the v or u doubled. About the time of William the Conqueror, the pure Saxon letters ꝑ, ð and þ were written uu, w, th or th, according to the writer's fancy; and hence the origin of these letters in our present alphabet.

[22] This letter very early took the sound of I, as in the Islandic, German and French: this is concluded from the very frequent permutations of y and i: still it appears that y commonly denotes a weak i, and, on the contrary, ý with an accent, a hard i. See Rask's *Gr.*, p. 5.

[23] We also find uł for *or*; Ꝑiłłm. for Ꝑillelm, *William*; and Hæł, for Hælend, *Jesus*; ł stands for leoſeſtan φίλτατοι amicissimi, *most friendly* or *beloved*; apł ap̄ or ap° for apoſtole, *an apostle*; apłaſ, *apostles*; Hieꝛłm, *Jerusalem*; ſcił, *a shilling, money*.

[24] There are many other abbreviations and connectives; such as æfṫ æfteꝛ, *after*; allm̄ allmihtiȝ, *almighty*; am̄, *amen*; ancen, ancenneðe, *only begotten*; b, ƀ, biſc̄, biſcop, *a bishop*; bꝛoð, bꝛoð, bꝛoþeꝛn, *brethren*; caꝛc̄, caꝛceꝛne, *a prison*; cſt ꝑ Cꝛiſt, xp̄eſ, Cꝛiſteſ, *Christ, Christ's*; c̄ꝑ, cꝑæð, *saith*; ⋊ for dæȝ, *a day*; d̄d, dd, *David*; dꝛīh, dꝛihc̄, *Lord*; dn̄ſ dꝛihtneſ, *Lords*; f̄ ꝼoꝛ, *for, on account of*; ȝ̄, ȝeaꝛe, *a year*; Ihſ, Ihc̄, *Jesus*; ſ. M. ſeinte Maꝛie, *St. Mary*; ſ. p. *St. Peter*; ꝑūt, ꝑutoðlice, *certainly*, &c. See Thwaites, p. 1.

with a vowel. The consonants[1] are subdivided into mutes, which are perfectly unutterable when alone; and semivowels, which have an imperfect sound of themselves.

The mute consonants are b, p, ꞇ, ꝺ, k, and the hard c and ȝ. The semivowels are ꝼ, l, m, n, ꞃ, ꞅ, v, ꝑ, x, z, þ, and the soft c and ȝ. Of these semivowels, l, m, n and ꞃ are distinguished by the name of liquids, because they readily unite with the mute consonants, and flow into their sounds[2].

8. When two vowels are so placed as to be pronounced by a single impulse of the voice, they make a diphthong: their distribution into proper and improper is of modern date; each of the diphthongal letters being

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[1] Grammarians have also divided the consonants into three classes, corresponding with the organs employed in sounding them. Thus b, f, m, p, w and v, being formed by the lips, are called *labials*. The letters c soft, d, j, l, n, r, s, th, x, z, are enunciated by the tongue being brought in contact with the extremities of the upper teeth, and, for a similar reason, are denominated *dentals:* while h, k, q, &c, and g hard (uttered by a contraction of the larynx) receive the name of *gutturals*. This division of the consonants is of great use in elocution, and in the acquisition of a philosophical acquaintance with the origin and derivation of words.

A minute attention to the organs employed in the enunciation of each class of letters enabled Amman, a Dutch physician, to teach persons born deaf and dumb to read and speak. Close application to this subject will also be the best means of overcoming all impediments to a clear enunciation.

In tracing the origin of words, the division of the consonants into labials, dentals, gutturals, &c. is indispensable. In an etymological view, the letters enunciated by the same organs are so often interchanged, that they may be all considered as one letter. In the derivation of words, all the vowels may also be considered as one letter. These observations will not only apply to the Anglo-Saxon, but to all other languages, as will appear from the following notes. See Jones's *Lat. Gram.*, chap. vii.; Jones's *Greek Gram.*, part ii. ch. i.; and Gregory Sharpe's *Two Dissertations on the Origin of Languages, and the original Powers of Letters.*

[2] The modern final syllables, ble, dle, fle, &c. are evidently of this class; and are actually pronounced without any aid from the final vowel e.

originally sounded in pronouncing the words which contained them. If three vowels come together, they form a triphthong.

9. In studying the Anglo-Saxon tongue, it is of great consequence to remark, that the inevitable changes introduced by the lapse of time through successive ages; the existence of the three great dialects, and their frequent intermixture; the variety of Anglo-Saxon writers, and their little acquaintance with each other; but, above all, their total disregard of any settled rules of orthography[3]; have occasioned many[4] irregularities in the language, and thrown difficulties in the way of the learner, which at first sight appear truly formidable; but, on closer inspection, these difficulties present no insuperable obstacle.

10. The principal difficulty consists in this: The Anglo-Saxon writers often confounded some letters, and used them indifferently for each other. This is the case to a most surprising extent with the vowels and diphthongs; so that the consonants, though often treated in the same manner, form the only part of the language which possesses any thing like a fixed and permanent character.

This observation will be fully exemplified in the following remarks on the transposition and substitution of the different letters.

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[3] "In days when mankind were but callans
At grammar, logic, an sic talents,
They took nae pains their speech to balance,
or rules to gie,
But spak their thoughts in plain, braid lallans,
Like you or me." BURNS.

[4] Mr. Rask has acknowledged that "the Anglo-Saxon orthography is indeed excessively perplexed:" and yet he makes the following bold assertion; "According to Hickes and Lye, the Saxon orthography seems to be much more irregular than it really is; because they have not at all understood how to deduce rules for it, and to discriminate the more unfrequent and negligent anomalies from what is properly and decidedly right; to set aside, or at least to remark, the former, and follow the latter. Instead of this, they give, in every

Remarks on the Change of the Consonants required for derivation and declension.

B.

11. B, F, or U, are often interchanged[5]; as

Bebeꞃ, beꝼoꞃ, *a beaver*. Iꝼiȝ, iueȝ *ivy*. Obeꞃ, oꝼeꞃ, oueꞃ, *over*. Ebolꞃan, eꝼolꞃan *to blaspheme*. Foꝛ, uoꝛ *a foot*.

In Dano-Saxon B is sometimes omitted, or superseded by ꝼ, p or u.

C.

12. C often interchanges with G, K and Q[6]; as

Ðonceꞃ, þonȝeꞃ *thoughts*. Ḉẏð, kẏð *kindred*. Ḉẏninȝ, kẏnīnȝ *a king*. Aceꞃ, Akeꞃ *a field*. Ḉþen[7], quen, *a queen, wife*, &c.

C and CC are also often changed into H, or Hh, before ꞃ or ð, and especially before ꝛ; as Sꝛꞃehꝛon *they strewed*, for ꞃꝛꞃecꝛon, from ꞃꝛꞃeccan. Ahꞃian for acꞃian or axian *to ask*. ꞃehð for ꞃecð *seeks*, from ꞃecan *to seek*.

In Dan. Sax. C changes into ȝ, h, hþ and k; and ch changes into h.

D.

13. D and T are often used indiscriminately for each other, and Ð is changed into ð especially in verbs; as ꞃeoðan *to boil* or *seeth*; ꞃoðen *boiled*. ic cþæð *I said*;

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case, an excessive number of ways how words may be spelt, and they not unfrequently take the false for the genuine." *Gram.*, p. 1.

[5] That the labials, of which b is one, are interchanged is clear, as we find in Hebrew, בצר bĕjĕr, written פזר pĕzĕr, *σπειρω disperse*; נשב nĕsĕb, נשם nĕsĕm, נשף nĕsĕp *to blow*; אבן ābĕn, eꝼen *even*. The same is observed in Greek; *μυρμηξ*, *βυρμαξ*, and *βυρμακα*, *formica* an ant, and *βουλομαι*, volo, *will*. In Latin, cubo, cumbo, *to lie down*.

[6] The Hebrew כפל, cĕpĕl, is changed into the Chaldee קבל quĕbĕl, *coupled*. The Hebrew גמל, gĕmĕl, is formed into the Greek *καμηλος*, the Latin *camelus*, and the English word *camel*. In the same way the Greek *οκτω* is changed into the Latin *octo*, and the English *eight*.

[7] Like the Gothic ᏌᏋᏁᏕ, ᏌᏋᏁᏕ, ᏌᏁᏕ *a wife, woman*, &c.

þu cpæðe *thou saidst.* he þẏɲð *he is* or *becomes;* þu þuɲðe *thou becomest.*

F.

14. In Dan. Sax. F changes into b and p.

G.

15. G is often changed into h and ꝑ[8]; as

Ðeɲeꞇoha for heɲeꞇoʒa *a leader;* Dahum for ðaʒum *with days;* Geɾþɪʒan *to be silent;* ʒeɾuþoðe[9] *he was silent* or *dumb;* ɾoɲh for ɾoɲʒe *sorrow.*

G interchanges with I and Y, when I has a sort of a consonant sound; as ʒeo, ɪeo or ɪu *yore, formerly;* ʒeoʒuð, ɪeoʒuð *youth;* ʒeoc, ɪoc or ɪuc *yoke.*

G is often suppressed before n, or ʒn lengthened into ʒen; as þẏɾɪʒne, þẏɾɪne from þẏɾɾ or þɪɾ *this,* and ænɪʒne, ænɪne, from ænɪʒ *any.* G is often added to words that end with ɪ, as hɪʒ for hi *they;* and on the contrary G is often omitted in those words which end in ɪʒ; as ðɲɪ for ðɲɪʒ or ðɲẏʒ, *dry.*

In Dan. Sax. G is sometimes dropped, or changed into C, H, or K; and GS into X.

H.

16. Ð is sometimes changed into ʒ; as þaʒ[10] for þah *he grew* or *throve,* from þean *to grow.*

In Dan. Sax. Ð is sometimes added to words, and sometimes dropped; or it is changed into c, ʒ, ch, or k; and Ðu into ꝑ.

K.

17. The Saxons originally expressed the sound of the

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[8] G is often redundant in Greek, as are all aspirates, and it is prefixed to words, as γνοφος, from νεφος, *a cloud;* γινωσκω, nosco, *to know.* See Gregory Sharpe's *Origin of Languages,* p. 51.

[9] See *Matt.* xxii. 12.

[10] See Cædm. lvii. 20. Cnɪhꞇ ꝑeox ⁊ þaʒ *the boy increased and grew.* Se Ðælenð þeah on ꝑɪɾðome anð on ẏlðe. Luke ii. 52. Ðeah as the Gothic ⲯⲗⲓⲏ *he grew.*

modern K by C. As C also stood for a soft sound, it was difficult to know when it was to be sounded hard, and when soft. To remove this difficulty, the Danes and Normans introduced the letter K to denote the hard sound of C[11].

L.

18. L[12] and N are often written double or single without any distinction at the end of monosyllables; but this reduplication ceases when words are lengthened, so that a consonant follows; as þell or þel *well;* ealle or al *all* (omnis); ealne *all* (omnem); also ic ꝼẏlle, þu ꝼẏlꝼꝛ, he ꝼẏlð, *I sell, thou* &c.

In Dan. Sax. L is sometimes put for R.

M and N.

19. In Dan. Sax. these two letters are sometimes interchangeable; and N is occasionally dropped.

P.

20. The Saxon p and ꝑ are easily mistaken for each

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[11] "The English should never use *c* at the end of a word." Todd's *Johnson,* under K. We should not write public, but public*k*. Dr. Johnson was a strenuous advocate for retaining the *k*, so was the author of *Friendly Advice to the Correctour of the English Press at Oxford, concerning the English Orthographie.* Fol. London, 1682. This author says, he observed many cacographies in *The Ladies Calling,* and *The Government of the Tongue,* and some in the 4to Bible of the same date. He says "You have injuriously and shamefully docked English words, by taking from the end of them; for example, writing *diabolic, topic, public,* instead of the known words *diabolick, topick, publick,* or as sometimes they were written *diabolique, topique, publique;* but never, but from Oxford, with a *c* terminating them, unless from France, where I find them so spelt. But what have we to do to conform our English to their language?" See Todd's *Johnson,* vol. iv. in Grammar, Note *r* in Orthography. The *k* is now generally omitted (as is the case even in the present work) in such words as Gothic, Cimbric, &c. &c.

[12] L and R are so nearly related in sound, that they are used promiscuously: for the Hebrew אלמנה ālmĕnē the Chaldeans wrote ארמנא ārmĕnā *a widow;* and for the Hebrew סלד the Septuagint has σαρεδ.

other, both in MSS. and on coins; and even in printed books great care is sometimes necessary to distinguish these letters.

In Dan. Sax. P changes occasionally into B and U.

Q.

21. Q is not an original Saxon letter, and very seldom occurs in MSS.; Cw and Cu were commonly employed where Q is now used.

R.

22. R in Dan. Sax. is occasionally added to words, and is sometimes changed into L.

S.

23. S and Z are merely variations of the same original letter. The Z is only the S hard[13].

In Dan. Sax. Ss, Ð or X are sometimes substituted for S.

T.

24. T in Dan. Sax. occasionally changes into D and Ð[14].

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[13] The Hebrew word עלם ōlĕs becomes עלץ ōlĕj and עלז ōlĕz *to exult*, the Greek word *μασσαω* to eat, *maxilla* the jaw-bone. Sharpe's *Orig. Lang.* p. 52.

The change, which has happened in our language by the abbreviation of several words that are terminated in *eth*, by substituting an *s* in the room of the last syllable, as in *drowns, walks, arrives*, and innumerable other words, which in the pronunciation of our forefathers were *drowneth, walketh, arriveth*, has wonderfully multiplied a letter which was before too frequent in the English tongue, and added to that hissing in our language, which is taken so much notice of by foreigners. See Todd's *Johnson* under S.

[14] The Hebrew תעה thōē into תעת tō-ē *seduced*, the Greek *λαθω* or *λαθω* into the Latin *lateo*, and the Hebrew רעד rōd, into רעת rōt, and רעש rōs, *trembled*. The letter T has a tendency in all languages to degenerate into S. Hence in our own tongue *loveth* becomes *loves*. For the same reason the Greek words *σταθι*, *θεθι*, and *δοθι* become *στας*, *θες*, and *δος*. See note on S, and Jones's *Greek Gram.* Part II. Ch. ii.

W.

25. In Dan. Sax. W changes into F and Ui; We into oe, u, ue; Wi, into u, uu; Wa, into uiæ, pæ; Wr, into war; and Wu, into u.

X.

26. X is sometimes supplied by cſ; as neoꝑcſen for neoꝑxen *quiet*.

In Dan. Sax. X interchanges with S.

Z.

27. Z is only the S hard. See S.

Remarks on the Vowels and Diphthongs.

28. If the consonants,—those natural sinews of words and language,—suffer such changes, it may safely be presumed, that those flexible and yielding symbols, the vowels[15], would be exposed to still greater confusion; a confusion almost sufficient to induce one to imagine that they are of no weight or authority, in Anglo-Saxon orthography.

A.

29. A kind of italic a is much used in Anglo-Saxon MSS.[16] Where we now use A or E, the diphthongs Æ, Œ, and Ea continually occur in Anglo-Saxon; but Œ more frequently in Dan. Sax.

The vowel A and its diphthongs thus interchange:

A and O. See under O.

A and Æ: as ac, æc *an oak*; aceꝑ, æceꝑ *a field*; habban *to have*, ic hæbbe *I have*; ſtan *a stone*; ſtænen *stony*; laꝑ *doctrine*; læꝑan *to teach*; an *one*; æniȝ *any one*.

[15] In fact, there is nearly the same variety in the vowel sounds of English as now spoken, in the different provincial dialects: e. g. man mon, sand sond, Craydon Croydon, Dorking Darking,—i is in some districts *ai*, in others *ei*, and *oi*: and will is wull.

[16] See Plate.

Æ and EA: as æ, ea *water*; æc, eac *eternal*.

Æ and Œ: as æʒhpeꞃ, œʒhpeꞃ *every where*; æʒhpılc, œʒhpılc *every one*.

Æ and Y: as ælc, ẏlc *each one*.

In Dan. Sax. these occur indifferently:—A, æ, e, ea, o, eo; Æ, e, ıe, œ, o, ea, ue.

E.

30. E interchanges with ſЄ. It is often added to the end of Anglo-Saxon words where it does not naturally belong, and it is as often rejected where it does.

Eo is changed into ẏ and e, and ea into e, but more usually into ẏ.

Єaðe, eðe *easily*; and ceaſtеꞃ, ceſtеꞃ *a castle*.

Seolꞃ, ſelꞃ, ſẏlꞃ *self*; ſẏllan, ſellan *to give, sell*, &c.

Neah *near*; nehſt *nearest*; ealð *old*; ſe ẏlðꞃa *the elder*; pealðan *to rule*, he pelt or pẏlt *he rules*; leaſ *loose*, lẏſan *to loose*; ʒeleaꞃa *belief*, ʒelẏꞃan *to believe*.

In Dan. Sax. these occur indifferently:—E, a, eo, œ, o, u, æ, ea, ẏ; ea, eo, ı, ẏ; eau, eop; ee, e; eı, œ, ı; eo, a, e, ı, ıp, u; eu, ẏp.

I.

31. I is interchanged with e and y; as

Iʒlanð, eʒlanð, ẏʒlanð *an island*; eꞃel, ẏꞃel *evil*; ıꞃþlınʒ, eaꞃþlınʒ, ẏꞃþlınʒ *a farmer*; ꞃen *rain*, ꞃınan *to rain*; beꞃnan *to burn*, bẏꞃnan *to set on fire*; cpeþan *to say*, þu cpẏſt, cpıſt, *thou sayest*.

In Dan. Sax. these occur indifferently: I, ıa, ıo, eo, ẏ; ıœ, ıe, œ; ıuh, eop.

O.

32. O is changed into u, e and y, and eo into y; but sometimes into a, especially before n in a short or terminating syllable.

Oðe and oð, into aðe and að; ðom *judgment*, ðeman *to judge*; ꞃꞃoꞃeꞃ *comfort*, ꞃꞃeꞃꞃıan *to comfort*; ꞃot *a foot*, ꞃet *feet*; boc *a book*, bec *books*; ſtoꞃm *a storm*, ſtẏꞃman *to storm*; ʒolð *gold*, ʒẏlðen

golden; ꝑoꞃꝺ *a word,* anꝺꝑẏꞃꝺan *to answer;* ꝑeoꞃc *a work,* ꝑẏꞃcean *to work;* heoꞃꝺ or hẏꞃꝺe *a herd;* ıoc, ıuc *a yoke;* ıeꝑan, ıoꝑan *to show;* man and mon *a man;* lanʒ and lonʒ *long;* ꞅanꝺ and ꞅonꝺ *sand.*

In Dan. Sax. these occur:—O, a, e, ı, u; œ, æ, e, o, ue, ꝑe; oea, eo; oꝑe, uu.

U.

33. U is sometimes converted into y: as ꞅcꞃuꝺ *clothing,* ꞅcꞃẏꝺan *to clothe;* cuþ *known,* cẏþan *to make known.*

In Dan. Sax. these are used indiscriminately:—U, b, ꝼ, o, oꝑ, ꝑe, ꝑı, ꝑu; ue, æ, œ, ꝑe; uı, ꝑ; uu, oꝑe.

Y.

34. The Anglo-Saxon Y is the Greek ϒ (upsilon), or, as the French call it, y Greque. The ẏ was not dotted in the oldest MSS.

Y is sometimes changed into u.

In Dan. Sax. these occur:—Y into e, ea, ı; and Yꝑ into eu.

Further Remarks on the Letters.

35. The preceding observations on the consonants and vowels, will render the following peculiarities less surprising, and may perhaps explain their causes.

36. The final letters of words are often omitted: as ꝑomb, ꝑom; ꝑæʒ or ꝑeʒ, ꝑe.

37. A vowel near, or at the end of a word, is often absorbed by the preceding or succeeding consonant, especially if that consonant be a semivowel: but either that or the nearest vowel is still understood: as Luꝼꞅꞇ for luꝼaꞅꞇ *lovest;* luꝼꝺ for luꝼaꝺ *loveth;* and other verbs in the 2nd and 3rd persons. Geꝑꞃıxl for ʒeꝑꞃıxle *changes;* ꞅuꞅl for ꞅuꞅel *sulphur;* ꞅꝑæꝼl for ꞅꝑæꝼel

sulphur; blorm for blorma *a blossom;* borm for borum *bosom;* botl for botle *a village, house,* &c.; bridl for bridel *a bridle.*

37*. Contractions of words are common: as N'yrte for ne pirt *knew not;* n'æfde for ne hæfed *had not;* yrn'ð for yrneð *runneth.*

In Dan. Sax., on the other hand, monosyllables are sometimes changed into longer words: as prað *anger, wrath,* lengthened into parað. Other words contract two syllables into one; as cyning into kyng *a king.*

38. The different letters suffer a very frequent change of position: as tintegre, tintregre *pain;* þirda, þridda *third.*

39. A very great variety exists in writing the same word by different Anglo-Saxon authors, as will appear from the following examples: geogeþe, geogoð, geoguð, gegoþe, iogoð, iuguð *youth;* mænegeo [17] *many, a multitude,* is written mænego, mænigeo, mænigo, mænigu, mænio, mæniu, mænygeo, manegeo, manegu, manige, manigo, manigu, menegeo, menego, menegu, menigeo, menigo, menigu, menio, meniu.

Adjectives in the comparative degree end indifferently in ar, ær, er, ir, or, ur or yr; and the superlative in art, ært, ert, irt, ort, urt or yrt.

Active participles end in and, ande, ænd, ænde, end, ind, ond, und or ynd; and passive participles in ad, æd, ed, id, od, ud, or yd.

So also, Ðe dielf, dealf, delf or dalf *he dug*; and lærpende, lærpigende, lærgende or lærende *feeding;* ic purpe, ic peorpe, ic pyrpe, or ic perpe *I cast away;* man [18], mon *a man;* he mæge or muge *he may;* he rig, ri, rie, re, rio, or reo *he is;* rindon, rendon, riendon, rint, rient, rind, rin, rien, reon, *are.*

40. Some short words assume very different meanings: as big, bige, bygе, beg, beag, beah and beh,

[17] As the Gothic MAHAIGI *a multitude.*

[18] As the Gothic MANNA *a man.*

which, according to their connexion, signify indifferently, *a turning, a crown, a gem, a bosom, buy, he turned, he submitted,* &c. from bugan *to turn, bow,* &c.

CHAPTER III.

Transformation of Saxon words into modern English.

41. We have retained some Anglo-Saxon words unaltered in our modern English.

Aftep [1] *after*	Calf *a calf*	Eaftep *Easter*
And *and*	Camp *a camp*	Faft *a fast* [5]
Apple *apple*	Copn *corn*	Fell *fell*
Baþ *a bath*	Dead *dead*	Fiend *a fiend*
Beam *a beam*	Deaþ *death*	Fipft *first*
Bean *a bean*	Den *a den*	Flea *a flea*
Bell *a bell*	Dim *dim*	Fop *for*
Belt *a belt*	Dumb [4] *dumb*	Fopþ *forth*
Blind [2] *blind*	Duft *dust*	Fox *a fox*
Brand *a brand*	End *end*	Friend *a friend*
Broþ *broth* [3]	Eapþ *earth.*	From [6] *from*
Brobep *a brother*	Eaft *east*	Full [7] *full.*

42. We may further observe, that in derivation the Anglo-Saxon c coming before a vowel is changed into the English *ch,* and cc into *tch*; as cidan *to* CH*ide*; cicen *a* CH*icken*; feccean *to fe*TCH, &c.[8]

The Saxon fc and fce become the English sh: as fceall SH*all*; fceolde SH*ould*; fceotan *to* SH*oot*; fcean SH*one*; fcyld SH*ield*; fcip SH*ire*,—and many more.

43. Most of the Saxon words which form the groundwork of our present language, have been formed by dif-

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[1] As Gothic ᚫᚠᛏᚱᚫ.

[2] As Gothic ᛒᚫᛁᚾᛞᚫ, ᛒᚫᛁᚾᛞᛋ, and Cimbric ᛒᚾᛁᚴᚦᛁ (BLINDE). See Lye's *Anglo-Saxon Dict.* and Junius's *Glossarium Goth.*

[3] Like the Hebrew ברות brōṯh *food, broth.*

[4] As Gothic ᛞᚢᛗᛒᛋ, ᛞᚢᛗᛒᚫ. See Matt. ix. 33. Luc. i. 22.

[5] As ᚦᚫᛋᛏᚫᚾ *to fast.*

[6] As Gothic ᚦᚱᚫᛗ.

[7] As ᚦᚢᛚᚫᛋ.

[8] See Note [7] on letter C.

ferent parts of the process above described: that is, by adding, omitting, transposing or interposing some letter or letters;—by aspirating some, and removing the aspirate from others;—by dropping initial or final syllables, especially the termination of the infinitive mood;—and also by the contractions which many words have undergone. This will clearly appear from the few examples here subjoined.

44. *Examples of Substantives.*

Forst *frost*
Geogoð *youth*
Ceaf *chaff*
Heofen *heaven*
Hring *a ring*
Stige *a sty*
Nafegar *an auger*
Ganra, Ganra } *a gander*
Cluzza *a clock*
Siole *seal, sea-calf*
Preoft *a priest*
Borme *bosom*
Munuc *a monk*
Gealla *gall*
Hpæte *wheat* [9]
Leoht *light* [10]
Æfen *evening*
Hafuc *a hawk*
Hpetstan *whetstone*
Hnutu *a nut*
Heafod *head*
Oxa *an ox*
Hyfe *hive*
Suzu *a sow*

Pæfp *a wasp*
Nædl *needle*
Hlafe *loaf* [11]
Feoðepe, Fiðepe } *widow* [12]
Nechebupa *neighbour*
Sealf *salve* [13]
Igland *an island*
Stýpc, Stýpic } *a steer or stirk.*
Fuca, Uca } *a week*
Fagen, Fæn } *a waggon*
Rædic *a radish*
Loppeftre *a lobster*
Mefz *marrow*
Bodig *a body*
Hagol *hail*
Geoc *a yoke* [14]
Bircop *a bishop*
Speapm *a swarm*
Fund *a wound* [15]
Fæder *a father*
Modor *a mother*

Fŷl, Fala } *a well*
Æx *an ax*
Hlaford *lord*
Rom *a ram*
Galz, Galza } *gallows* [16]
Cu *a cow*
Hýrnet *a hornet*
Orcird *orchard*
Mirt *a mist*
Boza *a bow*
Maza *a maw*
Bern *a barn*
Hræfen *a raven*
Reore *a rug*
Fuzel *a fowl* [17]
Scofel *a shovel*
Ðuma *a thumb*
Telt *a tilt*
Rirc *a rush*
Hrycze *a ridge*
Fola *a foal* [18]
Hælftre *a halter*
Snæzol *a snail*

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[9] As the Gothic ⊙ΛIT. [10] As ΛIMHΛd or ΛIMHΛΦ.
[11] As the Gothic hΛΛIBS or hΛΛIFS.
[12] As Gothic VIdXVX. [13] As SΛΛBXNS.
[14] As rΛϘMK. [15] As VMNd.
[16] As rΛΛrΛ. [17] As FMrΛXS.
[18] As FMΛΛ.

Hunig *honey*
Laga *a law*
Ƿyrm *a worm* [19]
Hleator *laughter* [20]
Nefa *a nephew*
Cræft *a craft, art*
Ðærscpald *threshold*
Fot *a foot*
Hærfest *harvest*
Otor *an otter*
Beo *a bee*
Fleoge *a fly*
Ƿæg *away* [21]
Cræt *a cart*
Scæt *a sheet*
Sapel *a soul* [22]
Bridde *a bird*
Fæm *foam*
Mealepe } *meal*
Melepe }
Lapeping *a lapwing*
Ƿicce *a witch*
Drorna *dross*
Æsc *ash*
Ecge *an edge*
Gilt *guilt*
Ceac *a cheek*
Spura *a spur*
Scrin *shrine*
Camb *a comb*
Sæd *seed*
Spearpa *a sparrow* [23]
Eoforpic *York*
Fixa *fish* [24]
Fyrhto *fright* [25]
Hpæg *whey*
Cytel *kettle*
Bar } *a boar*
Bare }
Dran *a drone*
Tadige *a toad.*

45. *Examples of Adjectives, &c.*

Nacod *naked* [26]
Reoh [27] *rough*
Ferrc *fresh*
Lytel *little*
Glæd *glad*
Æmtig *empty*
Beorht *bright* [28]
Hyt *it* [29]
Riht *right* [30]
Sceort *short*
Græg *gray*
Fagen *glad, fain* [31]
Ƿyrr *worse* [32]
Agen *own* [33]
Lang *long*
Scearp *sharp*
Smeþe *smooth*
Betst *best* [34]
Eal *all*
Ænig *any*
Mare *more.*

46. *Examples of Verbs.*

Cyrran *to kiss*
Hæprian *to hasp*
Cnyllan *to knoll*
Ðerrcan *to thresh*
Bercuran *to shove*
Anbidian *to abide*
Ƿealdan *to wield* [35]
Folgian *to follow*
Spelgian *to swallow*
Hringan *to ring*
Arnian *to run* [36]
Liban } *to live* [37]
Leoran }
Borgian *to borrow*
Ƿeardian *to ward* [38]

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[19] As the Gothic ƿΛΠΚΜ. [20] As hΛΛhGΛN.
[21] As ƿIΓS. [22] As SΛIƿΛΛΛ.
[23] As SΠΛΚƿΛ. [24] As the Gothic ÞISK.
[25] As ÞΛΠΚhTΛN. [26] As NΛUΛΦS.
[27] As ΚIh. [28] As ƁΛIΚhT.
[29] As ÏTΛ. [30] See Lye's *Dict.* under ΓΛ-ΚΛIhTS.
[31] As ÞΛΓINϨN *to rejoice.* [32] As ƿΛIΚS [33] As ΛIΓIN.
[34] As ƁΛTISTΛ. See Lye's *Dict.* under ƁΛTIZϨ.
[35] As ƿΛΛdΛN.
[36] Run is more similar to the Gothic ΚINNΛN.
[37] As ΛIƁΛN. [38] As ƿΛΚdGΛN.

Cıðan *to chide*	Cuellan *to kill*	Renıan *to rain* [40]
Aðrıȝan *to dry*	Rıpan *to reap*	Ceorfan *to carve*
Ican *to increase, to eke* [39]	Þændpıan *to winnow*	Býcȝan *to buy* [41]
Screopan *to scrape*	Lænan *to lend*	Þacıan *to wake* [42]
	Axıan *to ask*	Þæȝcan *to wash.*

47. *Examples of other parts of Speech.*

Hpænne *when* [43]	Fram *from*	Ofer *over* [54]
Hpæþer *whether* [44]	Ðurh *through* [49]	Onbutan *about* [55]
Æt *at*	Gýre *yes* [50]	Ðon *then* [56]
Betpux *betwixt*	Spa *so* [51]	Butan *but*
Gea *yea* [45]	Ðıðer *thither*	Ðær *there* [57]
Genoh *enough* [46]	Gıf *if* [52]	Hpær *where* [58]
Hıðer *hither* [47]	Hpýðer *whither* [53]	Gemanȝ *among*
Hpı *why* [48]	Hpa *who*	Sona *soon* [59].

Two remarks may be here made relating to the present state of the English language.

46. First: to the question, How comes it to pass that each of the modern English vowels has several different sounds? it may be replied, that all the different sounds beyond the powers of the single vowel were once expressed by diphthongs; those diphthongs being at length discontinued, the single vowel was afterwards unnaturally obliged to bear the various sounds which they had previously represented. This was an alteration in our orthography, but no great improvement.

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39 As ⲗⲛⲕⲗⲛ.

40 As ⲕⲓⲅⲛⲗⲛ. See Lye's *Dict.* under ⲕⲓⲅⲛ.

41 As ⲃⲛⲅⲋⲗⲛ.

42 As ⲩⲗⲏⲥⲋⲗⲛ.

43 As the Gothic ⲟⲗⲛ.

44 As ⲟⲗⲯⲗⲕ.

45 As ⲋⲗ *or* ⲋⲗⲓ.

46 As ⲅⲗⲛϫⲏ.

47 As ⲏⲓⲁⲁⲕⲉ.

48 As ⲟⲗ.

49 As ⲯⲗⲓⲕⲏ.

50 This occurs Matt. xvii. 25. Ða cpæð he. Gýre. he ðeð. "*Then saith he, Yes, he doth.*"

51 As ⲥⲩⲉ.

52 As ⲅⲗⲛ or ⲅⲗⲃⲉⲓ.

53 As ⲟⲗⲁⲕⲉ.

54 As ⲛⲓⲗⲕ

55 And þær onbutan. *And thereabouts.*

56 As ⲯⲗⲛ.

57 As ⲯⲗⲕⲛⲏ.

58 As ⲟⲗⲕ.

59 As ⲥⲛⲛⲥ.

49. Second: the apparent truth of Professor Ingram's observation on our present orthography: "That a few hours attentively dedicated to Saxon literature will be sufficient to overthrow the authority of every dictionary and grammar of the English language, that has been hitherto published."

PART II.

ETYMOLOGY.

Chapter I.

1. Etymology treats of the formation and modification of the different sorts of words; or, as they are commonly called, Parts of Speech.

Words, composed of the letters of the alphabet, are articulate sounds used as signs of our ideas.

2. All words were originally what are now termed monosyllables; and consisted either,

1st, of a single vowel, as—a, *always, ever:*

2ndly, of a diphthong, as—æ, *a law:* or

3rdly, of a vowel or diphthong, and one, two, or more consonants united; as—ac *an oak;* ælc *all, each.* Many words ending in a semivowel are most probably of this kind: as—aðl *a disease,* pæɾtm *fruit,* byɾmɲ *reproach,* apl *an apple:* so that all words were at first pronounced with one single impulse of the voice, or with that slight modification of it occasioned by the terminating semivowel, and which is but the *recoil* from that impulse. For the sake of greater expedition in communicating the thoughts, and in the inattentive rapidity of pronunciation, two, three, or more words, expressing

a complete thought, or a convenient part of one thought, were often uttered so closely together, as at length, through the force of habit, to be considered as but one word:—consequently, those words which we call disyllables, trisylables, and polysyllables, are no other than two, three, or more entire words, or fragments of words, thus condensed into one.

All words, therefore, of more than one syllable are compounded of other words, which had a separate existence, either in the same language or in some kindred tongue.

3. Words may be divided into the following classes: namely, SUBSTANTIVE or NOUN, ADJECTIVE, PRONOUN, ARTICLE or DEFINITIVE, VERB, ADVERB, PREPOSITION, CONJUNCTION, and INTERJECTION.

Under these classes all the words of the Saxon language may be arranged: though not perhaps in every case with scientific precision [1].

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[1] From the time of Plato to the present, the parts of speech have been variously enumerated, from two to eight, ten, or twelve. This diversity of opinion, as to the number of the parts of speech, has chiefly arisen from the propensity to judge of the character of words, more from their form than from their import or signification. It is evident that to give names to the objects of thought, and to express their properties and qualities, is all that in language is indispensably requisite. If this be granted, it follows that the *noun*, ("*Nomen de quo loquimur.*" Quint. *lib.* i. 4) the name of the thing of which we speak, and the verb ("*Verbum seu quod loquimur,*" *Id.*) expressing what we think of it, are the only parts of speech that are indispensably necessary.

All the eight or twelve parts of speech, enumerated by grammarians of the present day, may be reduced to the *Noun* and *Verb*, as follows:

If we had a distinct name for every object of sensation or thought, language would consist only of proper names, and would be too burdensome for the memory. Language then must be composed of general signs, to be remembered; and, as our sensations and perceptions are of single objects, it must be capable of denoting individuals. These general terms are rendered applicable to individuals by auxiliary or prefixed words, and the general term, with its auxiliary, must be considered as a substitute for the proper name. Thus *boy* is a general term, to denote the whole of a species: if I say *the boy, this boy, that*

boy, it is evident that the word *boy* with the articles or definitives *the*, *this*, and *that*, are substitutes for the proper name of the individual:—definitives or articles are therefore not absolutely necessary. See *Locke's Essay*, book iii. chap. 3.

The pronoun is a substitute for the noun, and may easily be dispensed with.

The adjective cannot be considered essential in language, since the connexions of a noun with a property or quality may be expressed by the noun and verb: thus, "*a wise man*" is the same as "a man *of*, *with*, or *join* wisdom." Dr. Jonathan Edwards affirms that the American-Indians, denominated "Mohegans, have no *adjectives* in all their language." *Diversions of Purley*, vol. ii. p. 463.

Adverbs are only abbreviations; as, *here*, for *in this place*; *bravely*, for *brave-like*; and, therefore, they may be rejected. In a similar manner it might be shown, that all parts of speech, except the noun and verb, are either substitutes or abbreviations, convenient indeed, but not indispensably requisite.

That all language is reducible to nouns and verbs is the doctrine of Plato, and is eloquently maintained in the *Platonicæ Quæstiones* of Plutarch. Of the same opinion was Aristotle; who says, "there are two parts of speech, *nouns* and *verbs*." Varro *de Ling. Lat.* Hence the observation of Priscian: "It was a favourite idea with some philosophers, that the *noun* and *verb* were the only parts of speech; and all the other words were assistants or connectives of these two." *Lib.* xi. To this opinion in later times Vossius, professor Schultens, Lennep, and others, have expressed their assent; but none so much in accordance with Mr. Tooke, as Hoogeveen in his *Dissertation on the Greek Particles*. That particles (as Mr. Tooke calls them) are abbreviations of other words, is, however, neither the discovery of Mr. Tooke nor of Hoogeveen who preceded him. The fact is illustrated in the work of a learned German on the subject of the Hebrew Particles, published in 1734. "If not all separate particles, certainly the greater part, are, in their nature, nouns. That this position is perfectly just, though new, you will be convinced by the following pages. For, by reading these through with care, you may very easily understand that all the separate particles of the Hebrews are either *nouns* or *verbs*." Christ. Koerber, *Lex. Partic. Hebr.* This etymological principle is thus displayed by Hoogeveen:—"Nature and reason teach us that the first origin of the Greek, as well as every other language, was most simple; and it is probable that (ὀνομαθέτας) *nouns*, by which things, and *verbs*, by which actions were expressed, were first used, but not *particles*. However, since the whole discourse consists of *verbs* and *nouns*, the former of which denote the actions and passions, the latter the *persons* acting and suffering—it is rightly asked, whether the primitive language had particles: Indeed, the particles themselves were formerly either *nouns*, or *verbs*. See *Doctr. Particularum Ling. Gr.* 1769, *Præf.* and Todd's *Johnson, in Gram.* vol. iv. p. 15.

From what has been stated, it is evidently the opinion of learned men, that in all languages, the essential parts of speech are the *noun* and *verb*; but, as there is in every language a number of words which cannot be easily reduced to these primary divisions, it has been usual with grammarians to arrange words into a variety of different classes. This arrangement is partly arbitrary: for, as Horne Tooke remarks, "it has not to this moment been settled, what sort of difference in words should entitle them to hold a separate rank by themselves." *Diversions of Purley*, vol. i. p. 44. Hence the different opinions, as to the number of the parts of speech, mentioned at the beginning of this note. Into whatever number of classes words may be distributed, it should always be remembered, that the only words essentially necessary are the Noun and Verb; every other species of words being admitted solely for dispatch or ornament. See Dr. Crombie's *Etym.* p. 21.

Having seen that all the parts of speech may be reduced to the Verb and Noun, perhaps it may be proper to give, what may be considered, the progressive formation of the different classes into which words are divided in this Grammar. *See the note to the 2nd paragraph on the adverb*, chap. vi.

Every abstract term in language had originally a sensible, palpable meaning;—generally a substantive meaning.

Substantives or nouns constitute, in general, the primitive words in all languages. See a different opinion in Anselm Bayly's *Introd. to Languages*, p. 73, and Bishop Burgess's *Essay on the Study of Antiquity*, 2nd edit. p. 89.

Verbs are the first-born offspring of nouns. They are nouns employed in a verbal sense;—at least, the greatest quantity of words are of this class: a few indeed appear to have started into being at once as verbs, without any transmigration through a previous substantive state.

Adjectives spring from the two preceding classes of words; and are originally either nouns adjectived, or verbs adjectived.

Pronouns take their rise from Nouns, Verbs, and Numerals, which have, in many instances, passed through the adjectived state.

Articles, or more properly Definitives, are nothing but Pronouns used in a particular sense.

Adverbs, for the most part, originate in Adjectives and Pronouns; a few in Verbs and Nouns.

Connectives, that is Conjunctions and Prepositions, are generally Nouns or Verbs employed in a particular sense, and for a particular purpose; they are sometimes slightly adjectived.

Interjections are, in most instances, Verbs: though a few are Nouns.

Hence it will be easily perceived, that the original words in a language,—that is, those which were formed when the language itself began,—are probably not numerous; the great mass of its vocabulary was produced at successive intervals, and will, in a great degree, exhibit the *distinct stages* of its formation. See Notes to chap. ii. sect. 4: chap. iii. sect. 26: and chap. v. sect. 57.

CHAPTER II.

THE NOUN.

4. A Noun[1] is the name of any thing we can *see*, *touch*, or *conceive* to exist.

We know that boc[2] *a book*, and þeþ *a man*, are nouns, because we can see or touch them. We are also certain

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[1] Nomen ıſ nama. mıð þam þe nemnað ealle þıng. æʒþeþ ʒeſẏnðeþlice ʒe ʒemænelıce. ſẏnðeþlıce be aʒenum naman. *Eadgarus, Æthelwoldus.* ʒemænlıce. *rex* kınʒ. *episcopus* bıſcop. *Ælfrici Gram.* p. 3.

[2] *The Anglo-Saxon Language in the First Stage of its Formation.*

Formation of Nouns.

The five senses are the great inlets of human knowledge; and the objects of those senses first engage our attention :—to give these their appropriate appellations, is the first business about which the organs of speech are employed.

The name of a thing that exists, or of which we can form any notion, is denominated a Noun or Substantive, and is the only primitive part of speech, and the parent stock of all language. All other words are formed either by the amplification or abbreviation of the Noun.

Substantives occur in the Anglo-Saxon either *single* or *compounded*. The latter were evidently formed after the other, and rendered a more circuitous mode of expression unnecessary.

Single Substantives.

Þeþ } *a man*	Fıc *fig*	Fæþ *cart, vehicle*
Man }	Næſe *nose*	Lam *loam, clay*
Þıſ *a woman, a wife*	Ꞓaʒ *eye*	Dıſc *dish*
Fıſc *fish*	Stoþc *stork*	Rıʒe *back, ridge*
Dæʒ *day*	Fæt *fat*	Ðoþ *the god Thor*
Fılm *skin*	Boc *a book*	Ꞓeþanc *the mind.*
Leac *leek*	Stæſ *a letter*	

Compound Nouns.

First. Compound nouns consist of two or more independent words which occur singly, with an appropriate meaning, as often as in combination :—*Secondly*, of one independent noun, or perhaps more; joined with a word which has now almost, or entirely, lost its separate use, and is chiefly employed in the termination of other words : and,

that luꝛe *love*, and ꝛoꝛge *sorrow*, are nouns, though we cannot see or touch them; because we can conceive such a thing to exist as the *love* we have for our parents, and the *sorrow* we have for our faults.

Nouns are of two sorts, *Proper* and *Common*.

Thirdly, of one primitive, complete substantive, and a terminating syllable, which is only the fragment of some ancient word, possessing no longer any separate use or signification.

1st, *Nouns composed of independent words.*

Ac or æc *oak*, cepn or copn, *grain, fruit*		make	Æcepn or acopn *the corn of the oak, an acorn*
Ceap *cattle, property, business*	Scipa *a ship*, Man *a man*	—	Ceapꝛcipa *a merchant ship*; Ceapman *a chapman, a dealer, a merchant*
Ceaꝛtep *a city*	Ꝩapa *men*	—	Ceaꝛtepꝩapa *citizens*
Buꝛg *a city*	Ꝩapa *men*	—	Buꝛgꝩapa or -ꝩapu *citizens*
Cpæꝛt *an art, a craft*	Stæꝛ *a letter*	—	Stæꝛcpæꝛt *the art of letters, grammar*
	Boc *a book*	—	Boc-cpæꝛt *learning*
	Ꝩiz *an idol or temple*	—	Ꝩiz-cpæꝛt *the art connected with idolatry, witchcraft*
Ðiʒe *the mind*	Sceaꝛt *a shaft, dart*	—	Ðiʒeꝛceaꝛt *a dart of the mind, thought*
	Cpæꝛt *craft*	—	Ðiʒecpæꝛt *the craft of the mind, prudence, acuteness of mind*
Dæl *a part*	Mið *the midst*	—	Middel *the mid part, middle*
	Lỳt *a light thing*	—	Lỳttel *a light part, a little*
Ðipe *a family,*	Gedale *a partition*	—	Ðipe-gedale *the separation of a family, divorce*
Fæꝛ *a journey,*	Elde *age, time*	—	Fæꝛelde *the time employed in a journey.*

It is not easy to ascertain, in the present state of etymological science, whether Mið, Lỳt, Elde, &c. are primitives or not: they are ranked as such till further knowledge be obtained. In general, all words ending in ð, t, or n, are to be suspected of verbal origin.

2dly, *Nouns composed of independent words, and others used as terminations.*

These terminating words had each originally a precise, single meaning; but their frequent use has obtained for them a variety of secondary and figurative meanings, in some cases but slightly connected with their primitive significations: they are in fact used with every possible latitude of signification; as,

Proper Nouns or Names.

5. Proper nouns are names only, appropriated to individuals; as, Ecgbeorht (*the bright eye*), Æþelred (*noble in council*), &c.

Common Nouns.

6. Common nouns or names are those words which denote the names of things containing many sorts or in-

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-dom, or -dome, *i. e. judgment, sentence, ordinance, decree:* also *sense* or *signification*; as Dom-boc *a book of laws or decrees.* In composition dom denotes *power, office, quality, state, condition, authority, property* or *right*; as,

Cyne *a king*	Cynedom *a kingdom*
Freo *a freeman*	Freodom *freedom*
Deor *a slave*	Deordom *slavery*
Sric *a traitor*	Sricdom *treason*
Biscop *a bishop*	Biscopdom *episcopacy*
Abbud *an abbot*	Abbuddome *abbacy.*

-ric or -rice, i. e. *a kingdom* or *realm, office, dominion, power, empire*; also *rich, wealthy, potent.*

Cyne *a king*	Cynric *a kingdom*
Biscop *a bishop*	Biscoprice *bishopric.*
Ælf *an elf,*	Ælfric *an elf in government, Ælfric.*

-had, -hade, i. e. *sex, person, order, office, degree, state, quality, kind,* or *sort.* It is the modern termination in *-hood* and *-head*; as,

Preost *a priest*	Preosthade *priesthood*
Munuch *a monk*	Munuchade *monkhood*
Cild *a child*	Cildhade *childhood*
Cniht *a knight*	Cnihthade *knighthood*
Mægð, Mæden *a maiden*	Mægðad, Mædenhad *maidhood*
Ver *a man*	Verhad *manhood*
Vif *a woman*	Vifhad *womanhood.*

-scir, -scyre, -scrip, -scripe, i. e. *a shire, a share, a part, department, prefecture, charge, care, office, employment, administration.*

Biscop *a bishop*	Biscopscire *a bishopric*
Preost *a priest*	Preostscyre *parish*
Gefera *a companion*	Geferscir *society*
Tun *an inclosure, a town*	Tunscyre *stewardship.*

-scir, -scyre, -scrip, -scripe, i. e. *a shape, a form, action, office, dignity.* -scir is the modern termination *-ship.*

Degen *a thane*	Degenscyre *thaneship, servitude*
Gefere *company*	Gefercscipe *fellowship.*

dividuals; and the name is common, or applicable to every individual of the sort; as *man, boy, tree,* &c. There are many sorts of men, boys, or trees, and many individuals in each of these sorts; but the noun *man, boy,* or *tree,* is common to every individual of the sort.

3dly, Composed of independent words, and terminating syllables.

Some of these terminating syllables are the following.

-ing. This is a frequent ending of patronymic nouns, i.e. those which are derived from a father's name; as,

Cenfuſing *the son of Cenfusa.*
Bældæg Wodening *Bældæg son of Woden.*
Elesing *the son of Elise.*
Woden Friðowulfing *Woden son of Frithowulf.*

"Æſcpine Cenfuſing, Cenfuſ Cenferðing, Cenferð Cuðgilsing, Cuðgils Ceolpulfing, Ceolpulf Cynricing, Cynric Cerdicing."
Sax. Chron. A. D. DCLXXIV.

Æscwine son of Cenfus, Cenfus son of Cenferth, Cenferth son of Cuthgils, Cuthgils son of Ceolwulf, Ceolwulf son of Cynric, Cynric son of Cerdic.

-ling. Many of this ending are diminutives; as,

Cnæpling *a little boy.* Deorling *a little dear, a darling*

At other times it denotes a state of subjection to; as,

Wyrling *subject to hire, a hireling*
Hæftling *subject to a haft, bond or imprisonment*
Ræpling *subject to bonds, a captive*

-incle. These are diminutives; as,

Rap *a rope*	Rapincle *a little rope*
Scip *a ship*	Scipincle *a little ship*
Tun *an inclosure, a farm*	Tunincle *a little farm.*

-elf. There are but few of this termination.

Rec, Ræc *smoke, a reeking*	Ræcelf *frankincense*
Stice *a pricking*	Sticcelf *a sting*
Fæt *a vessel*	Fætelf *a bag or wallet*
Ræd *a guess*	Rædelf *a riddle*
Wæf or Wæft *a weft or woof of cloth*	Wæfelf *a covering or coat, because made of the warp and woof*
Freo *a freeman*	Freolf i. e. Freo-elf *a feast, pleasure.*

-a denotes a person

Wyrhta *workman*
Manſlaga *manslayer*
Yrfenuma *heir, one who takes the inheritance*
Foregenga *precursor*

This

7. We know *man* is a *Common* name, because it is common to all the species; and that ſƐþelɲeð is a *Proper* noun or name, because it is appropriated to an individual:—every individual man is called Man, but every man is not called ſƐþelɲeð.

The Properties of Nouns.

The properties of Nouns are *Number, Case, Gender,* and *Declension.*

OF NUMBER.

8. Number[3] is the consideration of an object, as one or more. It is probable that the earliest nouns were proper names; but the unavoidable observation that many of

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This termination is also used in other derivative words, which denote inanimate things: for example,

Gemana *a congregation.* Geþuna *custom, habit.*

-eɲ, -eɲe (from þeɲ *a man*) also denotes a person.

Sæðeɲe *a sower.* Ƿɲiteɲe *a writer.* Reaþeɲe *a robber.*

-enð denotes also a person.

Ƿeɲienð *a defender.* Ƿalðenð *ruler, manager.* Þælanð *redeemer.*

[3] It is probable that the plural of all nouns was originally formed by annexing to the singular a word which signified *multitude,* &c. This is the case in Hebrew; for ים (īm) signifies a multitude, and is derived from הם (ēm), המה (ēmē), *or* המון (ēmūn): thus גמל-המון *or* הם- (gĕmĕl-ēmūn *or* ēm) *a camel multitude,* became גמלים (gĕmĕlīm) *camels.* We know also that the Bengalese (a branch of the Sanscrit) forms the plural of nouns by the addition of "lok" *people*: thus projaa *a peasant,* becomes projaa-lok *a peasant-people,* or projaalok *peasants.* Perhaps some other plural terminations may have originally possessed some such meaning, if it could be discovered.—Mr. Webb attempts to account for the formation of the Saxon plural thus:

The pronominal elements appear to be the great instruments in the formation of Number.

In the addition of Number to a word, it is supposed that the addition does not necessarily and essentially contain the idea of Number; but that, on seeing the word in that particular form of it, the mind, for its own convenience and dispatch in conversation, agrees with those to whom we are speaking, to put upon that form of it the idea of Number, which was not originally either in the noun or its termination.

The distinction in the Number of things is founded in nature, but the general manner of expressing that difference in words seems to

the things named resembled each other, and that there might be several of the same sort, speedily gave rise to Number.

When one object only was expressed, the noun remained in its original single state, which is called the Singular Number: when two or more objects are referred to, the noun commonly undergoes a slight alteration to indicate it, and becomes the Plural Number: as,

SINGULAR.	PLURAL.
Smið *a smith*	Smiðaɾ *smiths*
Dun *a mountain*	Duna *mountains*
Ƿiln *a girl*	Ƿilna *girls*
Steoɾɾa *a star*	Steoɾɾan *stars*
Ea *water*	Ean *waters*
Eaʒ *an eye*	Eaʒan *eyes*
Fɾeo *a freeman*	Fɾeoɾ *freemen*
Ƿinteɾ *winter*	Ƿintɾe or Ƿintɾa *winters.*

contain no necessary implication of it. The plural terminations appear to be only variations of the singular, not radically or numerically different in signification.

There was probably no original alteration of the noun, either by termination or otherwise; but persons in speaking said indifferently, *one foot,* or *five foot,* or *twenty foot,* as the vulgar do still; always using a numeral to denote the plural, when the amount could be exactly ascertained; and a word expressive of multitude when the number was uncertain.

In time, this numeral, or word of plurality, used in many languages, coalesced with its principal; and in some instances, as it was troublesome to use different words to denote the exact number when exactness was of no consequence, they agreed to use the same sign to express both the singular and the plural; placing it before the noun for the one purpose, and after it for the other: as if we were to say in English, Sing. *one-foot,* Plur. *foot-one.* In Anglo-Saxon thus:

SINGULAR.	PLURAL.
a-ƿoɾð *a word*	ƿoɾð-a *words*
an-ƿiteʒa *a prophet*	ƿiteʒ-an *prophets*
(εις) eiɾ-ɾmið or a-ɾmið } *one smith* or *a smith*	{ ɾmiþ-eɾ *smiths: i. e.* ɾmiþ-εις.

We have now in English:

SINGULAR.	PLURAL.
an-ox.	ox-an *or* -en.

Nouns in Saxon form their plural according to the inflection of the declension to which they belong; but some nouns are written the same in both numbers: as, beaɲn and cild *a child* or *children*; pif *wife* or *wives*, &c. This happens most frequently in nouns designating things without life; as, poɲd *word* or *words*.

The following change their final consonants in the plural.

Singular.	Plural.
Fiſc *a fish*	Fixaſ *fishes*
Diſc *a dish*	Dixaſ *dishes*
Tuſc *a tusk*	Tuxaſ *tusks*.

Some names of nations are found in the plural without the singular: as Dene *the Danes*; Romane *the Romans*; Engle *the Angles*, &c. They are declined like the plural of the third declension.

These change the vowel in forming the plural:

Sing.	Plur.	Sing.	Plur.
Boc *a book*	Bec *books*	Cu *a cow*	Cy *cows*
Fot *a foot*	Fet *feet*	Toð *a tooth*	Teð & Toþaſ *teeth*
Man *a man*	Men *men*	Gos *a goose*	Ges *geese*.
Luſ *a louse*	Lyſ *lice*		
Muſ *a mouse*	Myſ *mice*		

These form their plural thus:

Sing.	Plur.
Cealf *a calf*	Cealfɲu *calves*
æg *an egg*	ægɲu *eggs*
Beo *a bee*	Beon *bees*.

Number affords an opportunity of distinguishing substantives, as proper or common; for without this contrivance they must have been all proper, and perhaps innumerable.

Proper nouns, being names appropriated to individuals, do not, therefore, admit of a plural; as, ælfric: but common names or substantives, as standing for kinds

and sorts containing many individuals, may become plural; as, Sing. ɼɑn *a stone*, Plur. ɼɑnaɼ *stones*.

OF THE CASES.

9. A case[4] is a change in the termination of a noun, adjective, or pronoun, to express their relation[5] to the words with which they are connected in the sentence.

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[4] The origin of the word *Case* may be thus explained:

The Peripatetics did not consider the nominative as a case, but compared the noun in this primary form to a perpendicular line; as A B. The variations of the word from the nominative they considered as other lines drawn from the same point A, or to lines falling from the perpendicular, with different degrees of obliquity, as A C or AD; and these they termed the noun's ΠΤΩΣΕΙΣ (Casus), *Cases* or *Fallings*. But the Stoics and the ancient grammarians considered the nominative also as a case. When a noun *fell* from the mind in its simple primary form, they called it ΠΤΩΣΙΣ ΟΡΘΗ (Casus Rectus), *an erect* or *upright case*, as A B; and thus they distinguished the nominative case. When a noun fell from the mind under any of its variations, such as Genitive, Dative, &c. they termed them ΠΤΩΣΕΙΣ ΠΛΑΓΙΑΙ (Casus Obliqui), *oblique cases*, as A C or A D, in opposition to A B, which was erect and perpendicular. See Harris's *Hermes*, book ii. ch. 4.

[5] The mind is not always employed about single things, but compares one object with another, that it may discover in what relation they stand to each other. This relation is expressed in various ways, according to the idiom of different languages:

1st. By particles; as קדש ליהוה (qŭdĕs *lĕ* yēwē) Holiness *to the* Lord.

2nd. By terminations; as Dari*um* vicit Alexander.

3rd. By the situation of words; as *Alexander* conquered *Darius*.

These different modes of expressing relation will be illustrated in the progress of this note. It has been already remarked, that words of more than one syllable (Etym. 2, p. 59) are two or more entire words, or fragments of words, condensed into one. On this subject the excellent observation of the Rev. A. Crombie, LL.D. may be quoted with advantage (See a *Treatise on the Etymology and Syntax of the English Language*, p. 47). "That the cases or nominal inflections, in all languages, were originally formed by annexing to the noun in its simple form a word significant of the relation intended, is a doctrine which, I conceive, is not only approved by reason, but also attested by fact. That any people, indeed, in framing their language should affix to their nouns insignificant terminations for the purpose of expressing any relation, is a theory extremely improbable. Numerous

In Anglo-Saxon there are four cases: the *Nominative*, *Genitive*, *Dative*, and *Accusative*.

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as the inflections are in the Greek and Latin languages, I am persuaded that, were we sufficiently acquainted with their original structure, we should find that all these terminations were at first words significant, subjoined to the *radix*, and afterwards abbreviated. This opinion is corroborated by the structure of the Hebrew and some other Oriental languages, whose affixes and prefixes in the formation of their cases and conjugation of their verbs, we can still ascertain."

The Hebrew, like the English, expresses the relation of one word to another by particles placed before nouns, and therefore called prepositions; and in some instances by modifying the termination. "It does not appear that the relation of words is so conveniently expressed by varying nouns with terminations, as by placing them in the natural order of construction, and affixing prepositions to them." (See Wilkins's *Essay towards a Philosophical Language*, &c. p. 352 and 444.) And therefore we find that prepositions are used in the Hebrew—the most philosophical language with which we are acquainted. The Hebrew word שק (sĕq) *a sack*, admits the following prefixed particles: ל, ב, מ, &c.

Singular.				Plural.			
שק	sĕq		*a sack*	שק-ים	sĕq-*īm*		*sacks*
ל-שק	*lĕ*-sĕq	OF OR TO	*a sack*	ל-שק-ים	*lĕ*-sĕq-*īm*	OF	*sacks*
מ-שק	*mĕ*-sĕq	FROM	*a sack*	מ-שק-ים	*mĕ*-sĕq-*īm*	FROM	*sacks*
ב-שק	*bĕ*-sĕq	IN	*a sack.*	ב-שק-ים	*bĕ*-sĕq-*īm*	IN	*sacks.*

Here the preposition ל, *of* or *to*, &c. is derived from אל (āl) *of, to*, &c.; מ, *from* or *with*, is a derivative of מו or מנה (mu *or* mĕnē) *to distribute with*, &c.; ב, *in*, &c. is derived from בה (bē) *hollow*, or ביה (bīē) *within*. (See Parkhurst's *Hebrew Lexicon*.)

What is called the Genitive Case in other languages, is expressed in Hebrew by an *omission* or *alteration* of the last letter of the first word; and such word is said to be in regimen: as דברי-חכמים (dĕbĕrī hĕkĕmīm) *the words of the wise*; ם the last letter of the first word דברים (dĕbĕrīm) being *omitted*; and יראת יהוה (īrāt yĕwē) *the fear of the Lord*; ת the last letter of the first word יראת being *put instead* of ה.

The Greeks did not only adopt a different method of writing to that which was practised by the Oriental nations (see Introduction, 4 & 5), but, instead of expressing the relation of words by prepositions as in the Hebrew, they effected it by annexing vowels or syllables to the radical word. Greenwood observes: "I should suspect that at first the Greeks had no cases, but made their declensions by the article ὁ, ἡ, τὸ, τοῦ, τῆς, τοῦ, &c. as we do by the help of prepositions; and that this method led them by degrees, for the sake of brevity, to make the terminations similar to the articles; which being done, they might then omit the article, and the terminations alone might serve the

10. The Nominative, or naming case, is that which primarily designates the name of any thing: as ꝼmiꝺ *a smith.*

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purpose." See *An Essay towards a Practical English Grammar*, &c. 5th ed. 12mo, 1753, p. 65. Thus the Greek was the first language in which the use of cases or variable terminations was introduced. Monboddo remarks: "The Greek was an Oriental language brought by the Pelasgi into Greece; but it is certain the Greeks made very great alteration in it. Now this alteration appears to have been principally in the termination of the words, and the analogy of the language, by which I mean the flection of the declinable words. The Oriental languages, and particularly the Hebrew, to which I am persuaded the Pelasgic was very near akin, terminated by far the greatest part of its words and all its roots in consonants, whereas the greatest part of the words in Greek, and all the roots, being verbs, terminate in a vowel. And this difference of termination did necessarily produce a great difference of inflection. And accordingly the fact undoubtedly is, that the Orientals form the cases of their nouns and tenses of their verbs in a manner very different from that practised by the Greeks, and the roots also of their languages are very different from the Greek roots." Vol. ii. Dissert. i. p. 514.

The Greeks inflected their word *σακκος, a sack*, thus:

Singular.			Plural.		
N. Σακκ-ος	A	*sack*	N. Σακκ-οι		*sacks*
G. σακκ-ου	OF A	*sack*	G. σακκ-ων	OF	*sacks*
D. σακκ-ῳ	TO A	*sack*	D. σακκ-οις	TO	*sacks*
A. σακκ-ον	A	*sack*	A. σακκ-ους		*sacks*
V. σακκ-ε	O	*sack.*	V. σακκ-οι	O	*sacks.*

The Latin being derived from the Greek, the Romans modified their words in a similar manner:

Singular.			Plural.		
N. Sacc-us	A	*sack*	N. Sacc-i		*sacks*
G. sacc-i	OF A	*sack*	G. sacc-orum	OF	*sacks*
D. sacc-o	TO A	*sack*	D. sacc-is	TO	*sacks*
A. sacc-um	A	*sack*	A. sacc-os		*sacks*
V. sacc-e	O	*sack*	V. sacc-i	O	*sacks*
Abl. sacc-o	BY A	*sack.*	Abl. sacc-is	BY	*sacks.*

The Saxons inflected Sacc thus:

Singular.			Plural.		
N. Sacc	A	*sack*	N. Sacc-aꝛ		*sacks*
G. ꝺacc-eꝛ	OF A	*sack*	G. ꝺacc-a	OF	*sacks*
D. ꝺacc-e	TO OR BY A	*sack*	D. ꝺacc-um (-on)	TO	*sacks*
A. ꝺacc	A	*sack.*	A. ꝺacc-aꝛ		*sacks.*

Some languages have even a greater number of cases than the

11. When one thing is represented as being the *source, origin, author,* or *cause* of another, its name has

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Greek, Latin, or Saxon. The Sanscrit has *eight,* and the Laplandish is said by Fiellstrom to have *nine* cases, which are given thus:

Nom.	joulke	.... pes	....	*a* foot
Gen.	joulke*n*	.... pedi*s*	....	*of a* foot
Dat.	joulka*s*	.... pedi	....	*to a* foot
Acc.	joulke*m*	.... pede*m*	....	*a* foot
Voc.	joulke	.... pes	....	*o* foot
Abl.	joulke*st*. . *e, x, a*	pede	....	*from a* foot
Priva.	joulke*t*. . . . *sine*	pede	....	*without a* foot
Media.	joulki*n*. . . . *cum*	pede	....	*with a* foot
Loca.	joulke*sn* . . . . *in*	pede	....	*in a* foot.

Adelung in his Mithridates says: "There are fourteen cases in the Finnish and Laplandish," vol. i. p. 743.

The Greek terminations *ου, ω, ων,* &c., the Latin *i, o, orum,* &c., and the Saxon e*ȝ*, e, a, &c. annexed respectively to the radical word *σαχχ, sacc,* and ȝacc, have the same effect as the Hebrew ל, מ, ב, &c. and the English *of, to, for,* &c. placed before the radical word שׁק (sĕq) or *sack.*

It must be here observed, that the English have omitted the needless variation of cases in the Saxon, and reverted to the primitive simplicity of the Hebrew; the Saxon variable termination giving way to the English PREPOSITIONS. The same observations may be generally made upon the languages derived from the Latin. The inflective terminations have been rejected for prepositions; when the Latin has

N. sacc-*us*	The Italians say	*il* sacco	The French say	*le* sac
G. sacc-*i*		*del* sacco		*du* sac
D. sacc-*o*		*al* sacco		*au* sac
A. sacc-*um*		*il* sacco		*le* sac
V. sacc-*e*		*o* sacco		*o* sac
A. sacc-*o.*		*dal*sacco.		*du* sac.

The Greek, Gothic, Saxon, and Latin cases are a contrivance more refined and troublesome than useful. If the cases superseded the use of prepositions, they would be proper and beneficial, as they must lessen the number of particles, and consequently the labour in learning those languages. But with the cases, the Greeks and Romans were often compelled to call in the assistance of prepositions: these variations, which only in some measure express the relations of a noun without prepositions, become a burden instead of a relief. In Hebrew, and in modern languages (as the English, Italian, French, &c.) the prepositions, and their use before the noun, are only necessary to be known; but in Greek and Latin the variations of declen-

a termination added to it, called the Genitive Case; as Ðyſeſ manneſ ſunu *this man's son*; Godeſ luſe *God's*

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sions and cases are needlessly added to the prepositions. (See Bayly's *Introduction to Languages*, part iii. dissert. ii. p. 63.) This distinction of cases in Latin, Greek, &c. must therefore be considered as a refinement without much real utility; and hence, upon the fall of the Roman empire, those people that derived their languages from the Latin, finding that the relation of words could be expressed with greater facility by prepositions, tacitly and almost universally rejected variable terminations. In the same manner the present English has also rejected most of the Anglo-Saxon cases. The introduction of the Normans, by William the Conqueror, produced this change; for the inattention of the Normans to the varieties in the Saxon terminations naturally led to the rejection of most of them. See *Observations sur la Langue et la Littérature Provençales, par A. W. De Schlegel.* Paris, 1818.

We have seen that the relation which one word bears to another in inflected languages, is indicated by a change in the termination; but in the Hebrew tongue, and the modern languages, it is expressed by prefixed particles. We have only now to show that the modern languages also express the relation of one word to another by the position. "Alexander conquered Darius"—Here Alexander is the agent, and Darius the object. The sense would be inverted, if we said "Darius conquered Alexander." It is the position which determines the meaning. In Latin and other languages, where the relation is denoted by the termination, the sense is the same though the position be varied: thus "Alexander vicit Darium" has the same meaning as "Darium vicit Alexander."

Mr. Webb has the following remarks upon Cases:

"In Greek, Gothic, and Saxon, there seem to be only *four* leading cases or states in which the noun appears according to its grammatical arrangement and position.

1. *The Nominative Case*, which is, of course, the original noun in its most simple form; as Homo *man*.

2. *The Genitive Case*, which occurs when one noun stands in such connexion with another as to be affected by it; as Hominis caput *man's head*. This is usually termed the Genitive or Possessive case, and is indicated by a different termination. It takes the lead in distinguishing and characterizing the Declensions, as being that case in which the most perceptible variation of the added particle appears: the other cases being in every instance formed either by the very same radical, or, if by different ones, yet by such as are nearly similar in their form.

3. *The Accusative Case*, which takes place when a noun is affected or governed by a verb; as Amo *hominem* I love *the man*.

love, or *the love of God*. Here God is evidently the *source, origin*, &c. of love.

The inherent signification of the primitive part of the word is still unaltered; the only difference between the last two cases and the Nominative exists in the added particle:—that particle has exactly the same meaning in both cases, and its different termination serves only to denote the difference of relation or circumstance, not a difference of meaning.

The Accusative Case, sometimes called the Objective, is frequently required in Latin, by those prepositions which, for the most part, were once verbs.

The three preceding Cases are all that we employ in modern English. The Anglo-Saxon, however, like many other languages, has a Dative Case, which began to be disused before the time of Chaucer.

4. *The Dative Case*, which is dependent on the syntax or collocation of the sentence in which it occurs; as, Mors *omni homini* est communis.

Here again neither the noun nor the particle of declension differs in intrinsic meaning from the preceding Cases: the difference in the termination of the latter simply serves to suggest the circumstance of the noun's depending upon some other part or clause of the sentence for its construction.

The Dative Case, it will be perceived, includes the Dative and Ablative of the common grammars, which are radically the same: always the very same in the plural, and with only so slight and occasional a shade of vowel difference in the singular, as to produce no difficulty. This Case is often required by prepositions, and occasionally by verbs, as well as the preceding."

Mr. Webb has the following curious observations upon the particles forming the three English Cases:

"In English there is now but one form of declension for nouns and pronouns.

The elements or particles employed in effecting the alteration in our cases are of kindred origin and meaning with the *εις, μια, εν* (*one*) of the Greek, though in the shape of *es* or *is* and *m*; and their original signification is discoverable in each case of the declension. The English pronouns have the first three cases; but the nouns only the nominative and genitive cases. Their accusative and genitive cases are indicated sometimes by their syntax or position, and at others by employing some distinct part of speech, as a preposition, to point them out. The basis of the accusative termination in Latin and Anglo-Saxon is *μια*, as *εν* (in the form of *αν, ην*) is in the Greek and Gothic, and occasionally in the Anglo-Saxon.

Musam is Musa-*μια song-one, one-song*, or *a-song*:—ΨΑΜΜΑ

12. "The object to which an action tends, and from a regard to which it commences (the relation to which is, in our language, denoted by the preposition *to* or *for*), is said to be in the Dative Case: but as the *end* of an action is intimately connected with the instrument by which it

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the dative in Gothic (the word that first suggested this idea), and Ðam in Anglo-Saxon, is Tha-*μια that-one*; and *μουσαν* in Greek is *μουσα-ἐν song-one*, as Musa-*μια* is in Latin. So the Anglo-Saxon pronoun Ðe makes, in the accusative, Ðine; that is, by transposition, Ð·*or* Ði-*εν he-one* or *that-one*, originally *said-one*. In modern English this pronoun forms its accusative by *μια*; as Him, *i. e.* He-*μια*, after the Gothic ÏMMΛ.

The termination of the genitive case in English, and of the third declension in Latin, is *εις one*, the Latin pronoun *is*. It was formerly written in our language *es* and *is*, but is now contracted into *'s*; as smithes now smith's, *i.e.* smith-*εις smith-one, one-smith*, or *a-smith*.

All the additional possessive or accusative signification which the mind puts upon these forms of the noun or pronoun is actually *put* upon them, actually imposed upon, and superadded to them, not being in them by nature: the *inherent signification* of the variation in case being almost the simplest possible: that variation, if one may judge from its use, being only intended to signify to the mind, that it must provide for itself, from its own associations, the *unexpressed* meaning which the relation of the word to the rest of the sentence directs. An instance or two will illustrate this: "*Here is a smithes* (*εις*) *anvil*," or, contracted to its present orthography, "*Here is a smith's anvil*;" i. e. "*Here is an anvil, smith-one, one-smith*, or *a-smith*" [being the owner of it]. "*That boy's book*;" i. e. "*A book, that one-boy*" [owning it]. "*George's hat*;" i. e. "*A hat, George-one*, or *one-George*" [owning it]. The relation of property or possession is suggested by the appearance of the case, and *supplied* or understood by the mind. One-George seems an awkward explication, since George is here spoken of as a well-known person; but the general form of declension having been introduced and found convenient, and the precise primitive signification of it being in time overlooked, it was applied to all nouns without distinction. Yet from this instance it seems probable that the indefinite declining particle was applied primarily to common nouns, and subsequently to *proper* ones; which latter, for a time, might be indeclinable, or, at least, might be used without declining. Thus an infant prattler says, "*This is brother George hat*," without producing obscurity; but at an advanced stage he will of course say "*George's hat*." We still say indifferently "*He follows the plough-tail*" or "*the plough's tail*;" and we always say "*A shirt collar*," which ought to be "*A shirt's collar*"

is effected, the termination expressive of the former is used also to express the latter, and consequently in Anglo-Saxon "the Ablative differs not from the Dative; but one and the same termination serves for both[6]:" as Ðiſum ſmiðe (Ælf. Gr.) *To this workman;* Fram þiſum ſmiðe *From this workman* or *smith;* Fram þiſum

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These and many other undeclined nouns we generally get over by saying they are *employed as adjectives without any alteration of form*, whereas they appear to be properly considered as *nouns in the genitive case without the distinguishing particle of declension.*

The pronoun *he* may be adduced in illustration. *He* is a demonstrative, similar in meaning to *that*, i. e. *said*, and thus declined:

Nom. He, *that* or *said*
Gen. His, *i. e.* He-*ſiſ*, He-es, He-is, His, *that-one*
Acc. Him, *i. e.* He-*μια*, *that-one.*

And the meaning is easily explained, or rather *the process of the mind*, in the interpretation: for instance,

Nom. "He *owns yonder house:*" *i. e.* "That [*person*] *owns yonder house.*"
Gen. "*Yonder is* his *house:*" *i. e.* "*Yonder is a house*, that-one [*person*] *belonging to it.*"
Acc. "*The house fell and hurt* him:" *i. e.* "*The house fell and hurt* that-one [*person*]."

Cases in the Plural.

A proper idea of the manner in which the English plural is formed from the singular seems all that is necessary to understand the plural cases; the possessive plural being neither more nor less than a repetition or reduplication of the possessive singular: thus,

Singular.	Plural.
Nom. Smith	*Nom.* Smiths, originally Smithes (and pronounced in two syllables)
Gen. Smith's, *i. e.* Smithes.	*Gen.* Smiths', *i. e.* Smithes-es.
Sing. *Nom.* Man	Plur. *Nom.* Men
Gen. Man's, *i. e.* Mann-es.	*Gén.* Men's, *i. e.* Mannan-es.

The Anglo-Saxon genitive plural uniformly ends in *a*, which is also the numeral *a, one.* It may be said that this explanation affords no idea of the *plurality* of the genitive plural;—it certainly does not: the objection is well founded, but not fatal; for neither does the singular genitive contain any inherent idea of possession:—the ideas both of plurality and possession are equally superadded to them by the associations of the mind."

[6] See Jones's *Greek Grammar*, part iii.

lareope ic zehýrde pirdom, (Ælf. Gr.) *I heard wisdom from this master;* Dirum cildum ic þenize (Ælf. Gr.) *I assist these children.*

13. A word on which an action terminates, or a word that is the object of an action or relation, is said to be in the Accusative Case: as Dirne mann ic lurize *This man I love*, or *I love this man;* Ic underfenz feoh *I received money.*

OF GENDER.

14. Gender is the distinction of nouns with regard to sex. In this respect nouns are either males, or females, or neither: and thus are of the masculine, feminine, or neuter gender [7].

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[7] After this manner they are distinguished by Aristotle: "Των ονοματων τα μεν αρρενα, τα δε θηλεα, τα δε μεταξυ, *Poet.* cap. 21. Protagoras before him had established the same distinction, calling them αρρενα, θηλεα, και σκευη, Aristot. *Rhet.* l. iii. c. 5. Where mark, what were afterwards called ὑδετερα, or neuters, were by these called τα μεταξυ και σκευη." Harris's *Hermes*, p. 42.

"In the English tongue it seems a general rule (except only when infringed by a figure of speech), that no substantive is masculine but what denotes a male animal substance; none feminine, but what denotes a female animal substance: and that where the substance has no sex, the substantive is always neuter or neither gender." Harris's *Hermes*, p. 43.

In this respect, the English language is supposed to be more philosophically correct than any other; as most languages, both ancient and modern (especially if they inflect the terminating syllable), assign the masculine or feminine gender to inanimate things. Nature having made a distinction of sex, would soon vary the termination to denote that sex: as equus (*a horse*) and equa (*a mare*); but men by analogy would begin to consider all nouns that had the same termination, of the same gender. At first there was, no doubt, a neuter gender: as saxum *a stone*; but when men attempted to refine language, they were led by the analogy of the termination to call the gender of inanimate things by the gender of the termination. Hence there are two ways of determining the gender of nouns: first, by the Signification, as in English, and secondly, by the Termination. If any general rule can be given for ascertaining the gender of inanimate things by the final syllable, the following may be found useful: *Such nouns as have the terminations appropriated to the names of males*

In Anglo-Saxon, as in Latin and other inflected languages, there are two ways of discovering the gender of nouns:—1st, by the Signification, and 2dly, by the Termination.

1st, *By the Signification.*

15. The gender of things with life is known by the signification.

16. The masculine gender, which denotes animals of the male kind, is commonly expressed by adding to a noun the syllable eɲ or eɲe, which is a contraction of the word ꝑeɲ or ꝑeɲe *a man*[8]; but all the names of males, whatever be the termination, are masculine.

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are, for this reason, said to be masculine; as in the Greek λογος a word, and in Latin hortus *a garden; while those which terminate like the names of females are, for a similar reason, deemed feminine; as the Greek μεσα a song, and the Latin* tabula *a table.*

[8] The Saxon ꝑeɲ is the same as the Gothic ᚹᚨᛁᚴ *a man.* The Scotch call a person skilful in law *law-wer.* The Saxons also wrote lag-ꝑeɲ: and we form personal nouns in modern English by *er*; as builder, i. e. *build-man,* or *a man who builds*; a pleader, swearer, &c.

Neuter Nouns.	*Personal and Masculine Nouns.*
Philosophy.....	Philosopher, *i.e.* philosophy-*man*
Astronomy.....	Astronomer
Act.....	Acter, or actress: *i. e.* actoresse
Farm.....	Farmer.

Our grammarians tell us, that we cannot say of a woman She is a good philosopher, &c.: and the reason is here obvious enough.

Before the invention of pronouns, two circumstances existed of some importance to notice: 1. That all substantives, naturally neuter, were strictly considered as such; for it is by the application of the pronouns, articles, and the declension of adjectives that gender is attributed to things without life: 2. That there was then no distinction of persons; no one *speaking* without using his own proper name, as agent to the verb in describing any actions of his own; just as little children do now, before they have learned to say *I, thou,* and *he*; no one being *spoken to* without being addressed by his proper name: so that all substantives were originally what, since the contrivance of pronouns, is called *the third person*; every person and every thing being *spoken of.*

17. The feminine gender, denoting animals of the female kind, is expressed by adding to nouns the syllable eſtꝛe, iſtꝛe, or ẏſtꝛe, which is either a complete word or the fragment of a word, once probably signifying *woman*: as Læꝛe *instruction*; Læꝛẏſtꝛe *an instruction-woman, an instructress.*

Neuter Nouns.	Masculine.	Feminine.
Sanȝ *a song*	Sanȝeꝛe *a song-man, a singer*	Sanȝiſtꝛe *a song-woman, a songstress*
Ræð *counsel, knowledge*	Ræðeꝛe *a read-man, a reader*	Ræðẏſtꝛe *a read-woman*
Recc *care*	Recceꝛe *a guardian*	Recceſtꝛe *a governess*
Tæppa *a tap*	Tæppeꝛe *a tap-man, a tapster*	Tæppẏſtꝛe *a tap-woman, a tapstress*
Sæð *seed.*	Sæðeꝛe *a seed-man, a sower.*	Sæðẏſtꝛe *a female sower.*

It must be remarked here, that whatever the final syllable may be, the nouns denoting females are feminine.

2dly, *By the Termination.*

18. The neuter gender signifies objects which are neither males nor females: as Loc *a lock of a door.*

In modified languages, like the Anglo-Saxon, the masculine and feminine genders are often assigned to things without life. The only way of ascertaining the gender of such nouns is by the termination of the nominative or some other case.—Though, from the terminations, we cannot give unerring rules to ascertain the gender of Saxon nouns, the following observations may serve as *general* directions.

In *primitive nouns,* those which end in a are masculine: as ſe nama *the name;* ſe maȝa *the maw* or *stomach;* ſe boȝa *the bow,* &c.[9]

[9] Mr. Rask remarks, with too much severity, "that in the adoption of this rule, the student must be careful not to allow himself to be misled by *Lye,* who had no idea of the gender of words; and, therefore, at random gives them, in the nominative case, the concluding

Nouns ending in e are feminine or neuter[10]: as ſeo eoꝛðe *the earth.* þat eaꝛe *the ear*; ſeo heoꝛte *the heart*, &c.

Those that make the genitive singular to end in a, are often masculine; but those words that have the same case in e are feminine.

All nouns that make aſ in the plural are masculine.

Nouns indeclinable in the plural are generally of the neuter gender.

The following Nouns are

MASCULINE.

Nouns ending in

-m are masculine: as ꝼleom *a flight*, &c.

-elſ are also often masculine: as ſticcelſ *a sting*, &c.

-ſcẏpe or ſcipe are the same: as ealðoꝛſcẏpe *lordship*; ꝼꝛeonðſcipe *friendship*, &c.

FEMININE.

Nouns ending in

-uð or ð are feminine: as ȝeoȝuð *youth*; ſtꝛenȝð *strength*; tꝛeoꝼð *truth*, &c.

-ð -t are also feminine: as ȝecẏnð *nature*; miht *might*, &c.

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vowel which he found they had in another, totally different termination. Thus in Lye we often find feminine nouns in a for e, because in the other forms they end in -an like masculine nouns, and, on the contrary, those in e for a, because they terminate in -ena in the genitive plural, like words of the feminine gender. He usually falls into the same mistake in the examples, when he quotes an adjective, which he had not found in another form, and did not understand how to refer it to the noun. We can, therefore, scarcely derive any information from him, relative to the grammatical construction of words, but merely as to their meaning." See part ii. sect. 1.

10 "There seem to be very few neuter nouns of this sort in Anglo-Saxon; still it is very possible that more will be found, whenever a better dictionary is compiled." See Rask's *Grammar*, part ii. sect. 6.

Nouns ending in

-nes or -nesse, -nyss, -nis, -yss, -iss, or -ysse, -isse, &c. are feminine: as mildheortnes *mildheartedness*; gelicnes *likeness*, &c.

-en are feminine: as sæġen *a saying* or *expression*; byrþen *a burthen*, &c.

-u, -o are feminine: as hætu *heat*; laġu *a law*; mænigeo *a multitude*; lenġeo *length*, &c.

NEUTER.

Nouns ending in

-enn are neuter: as domenn *a court of justice*, &c.

-eð are also neuter: as peneð *a multitude*, &c.

-l are neuter: as setl *a seat*.

Sunna or sunne *the sun*, is said to be feminine, and Mona *the moon*, masculine.[11]

DECLENSION.

19. Declension is the regular arrangement of nouns, according to their terminations[12].

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[11] In the Saxon treatise on the vernal equinox, this peculiarity of gender receives some illustration. "When the sun goeth at evening under this earth, then is the earth's breadth between us and the sun; so that we have not *her* light till *she* rises up at the other end." Of the moon it says, "Always *he* turns *his* ridge to the sun." "The moon hath no light but of the sun, and *he* is of all stars the lowest" *Cotton MS.* Tib. A 3, p. 63. Turner's *Ang. Sax. History*, vol. ii. p. 14, 4to ed. 1807.

[12] In giving names to things it was hardly possible that an uniformity of termination should be preserved. When words having different endings were used in the same relations, the termination would be differently inflected, to express those relations, according to the variety in the original termination: and this being various has occasioned such diversity of inflections, as has produced the arbitrary distinction of declensions. If expressing the relation of one word to another, by cases, previously mentioned (see *Etym.* 9, Note 5) be inconvenient, declensions are much more inconvenient, as they are only several ways of enumerating the various cases of nouns. Declension receives its name from ΚΛΙΣΙΣ, DECLINATIO, *a Declension*, because it is a pro-

In Anglo-Saxon there are three[13] declensions, distinguished by the ending of the Genitive case singular.

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gressive descent from a noun's upright form, through its various declining forms, that is a descent from A B to A C, A D, &c. See Note[4] on Cases. To determine the number of Declensions in a language, the plan would seem to be to ascertain, with due allowance for orthographical variation, how many of the pronominal, or numeral radicals are adopted.

In Latin, *us, a, um,* and the pronoun *is,* appear to be the principal roots, from which the declensions are formed.—In Anglo-Saxon a, and an, the numeral *one,* and the Greek εις, or the *is* of the Latin, are probably the basis.

[13] There is a considerable diversity of opinion as to the number of Anglo-Saxon declensions. Dr. Hickes, and Mr. Henley and Rask enumerate *six;* Mr. Thwaites makes *seven;* Mr. Manning reduces them to *four;* and Lye to *three,* the number here adopted.

The arrangement of the examples by Dr. Hickes and Mr. Henley is the following: 1st declension Smið; 2nd, Ƿiteȝa; 3rd, Anðȝit; 4th, Ƿoꞃð; 5th, Ƿilɪr; 6th, Sunu; to these six, Mr. Thwaites adds the 7th, Fꞃeo. Mrs. Elstob has the same examples as Mr. Thwaites.

Mr. Manning's 1st declension is Smið; 2nd, Ƿiteȝa; 3rd, Ƿiln; and 4th, Sunu.

Mr. Lye says, "*Tres tantùm, ut mihi videtur, sunt declinationes. Nam* anðȝit, ꝑoꞃð, *et* ꝼꞃeo-eoh *ad primam formam flectuntur, excepto quòd nomina in* o *vel* eoh *desinentia retinent in omnibus præter Gen. et Dat. Plur. casibus suum,* o; *ut* ꝼꞃeo, libertus, ꝼꞃeo, liberti. Sunu *est heteroclitum, quod desinit quoque in* a; *ut* ꝼunu-a, *Gen.* ꝼunu-a *&c. Notetur, quod in omnibus declinationibus per singulos numeros idem est Nom. Acc. neutrorum, quæ pluralitèr exeunt in* a, e, o, *vel* u, *ac a singulari nihil differunt, ut* anðȝit, ꝑoꞃð, ꝼeo. *Ista tam in* a *quam in* e *mittunt Dat. Sing. ut* anðȝit-e-a. See Shelton's *Translation of Wotton's Short View of Hickes's Thesaurus,* 2nd edit. 1737, p. 197, for this extract from Mr. Lye's letter to Mr. Shelton.

About 1350, in the time of Chaucer, the declensions of Saxon nouns were reduced from the six, mentioned by Hickes, to one; and, instead of a variety of cases in both numbers, they had only a Genitive case singular, which was uniformly deduced from the Nominative by adding *-es* to it; or only *-s* if it ended in an *-e* feminine; and that same form was used to express the Plural number in all its cases, as, Nom. *Shour,* Gen. *Shoures;* Plur. *Shoures.* Nom. *Name,* Gen. *Names;* Plur. *Names.*

I say, in all cases, for it is scarcely necessary to take notice of a few Plurals, which were expressed differently, though their number was greater in the time of Chaucer than it is now. Some of them seem to

20. All the declensions have the Genitive plural terminating in -a; the Dative in -um[14]; and Accusative like the Nominative.

The First Declension.

21. The First Declension is known, by making the Genitive case singular to end in ęȝ.

	Singular.		Plural.	
N.	Smiđ[15]	*a smith*	Smiđ-aȝ[b]	*smiths*
G.	Smiđ-ęȝ[a]	*of a smith*	Smiđ-a	*of smiths*
D.	Smiđ-e	*to, for, with, &c.*	Smiđ-um	*to, for, with, &c.*
A.	Smiđ	*a smith.*	Smiđ-aȝ	*smiths.*

[a] aȝ in Dano-Saxon.

[b] ęȝ in Dano- and Normanno-Saxon.

It may be observed, with Hickes, that this 1st Declension makes the Genitive singular in ęȝ, the Dative in e; and the Nominative and Accusative plural, in aȝ.

Nom. Fæđeꝛ, Gen. Fæđoꝛeȝ, D.S. *father*, is seldom declined in the Singular, but in the Plural it is regular.

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retain their termination in *en* from the second Declension of the Saxons; as, oxen, eyen, hosen, &c. Others seem to have adopted it *euphoniæ gratiâ*, as, brethren, eyren, instead of, bꝛođꝛu, æȝꝛu. And a few seem to have been always irregularly declined; as, men, wimmen, mice, lice, feet, &c. See Hickes's *Anglo-Saxon Grammar*, p. 11, 12. Tyrwhitt's *Essay*.

[14] The Dative case Plural is sometimes found written -on; and, because o is often exchanged for a before n, in a short syllable (see *Orthog.* 32), it is occasionally found in -an.

[15] Smith, one who smiteth, namely, with the hammer, &c. Thus we have *Blacksmith, Whitesmith, Silversmith, Goldsmith, Coppersmith, Anchorsmith*, &c.

> "A softe pace he wente ouer the strete
> Unto a Smyth men callen Dan Gerueys,
> That in his forge Smiteth plowe harneys,
> He sharpeth shares, and culters besyly."

This name was given to all who *smote* with the hammer. What we now call a *Carpenter*, was also antiently called a *Smith*. The French word *Carpenter* was not commonly used in England in the reign of Edward the Third. The translation of the New Testament, which is ascribed to Wickliffe, proves to us that at that time *smith* and *carpen-*

Neuter nouns make the Accusative case like the Nominative of the same Number; but in the Nominative and Accusative Plural, they sometimes end in a, e, o, u and æ, and sometimes these cases, are without any inflection, like the Nominative Singular[16]: as, Singular and Plural, Nom. and Acc. Ƿoꞃð, Anðʒıt, Feo. Neuter nouns make the Dative Singular to end in -a as well as -e.

Nouns ending in o or eoh preserve the o through all the cases, except the Genitive and Dative Plural: as, Fꞃeo, -eoh *a freeman*, and Feo *money*, *wealth*, &c[17].

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ter were synonymous: and the latter then newly introduced into the language.

"He bigan to teche in a sinagoge, and manye heeringe wondriden, in his teching, seiynge, Of whennes ben alle these thingis to this man and what is the wisdom whiche is gouun to him, and suche vertues that ben maad by hise hondis. Wher this is nt a s mith, ether a carpentere, the sone of Marie." Mark, chap. vi. 2, 3. Tooke's *Diversions of Purley*, vol. ii. p. 416.

[16] The Nominative Singular and Plural of neuter nouns, in the Islandic, are also frequently the same: and in our own country uneducated persons often say "one foot," and "twenty foot."

[17] These observations would be sufficient to show the manner of inflecting words that differ, in some particulars, from the 1st Declension; but it will be still plainer, when illustrated by examples: as,

Singular.		Plural.	
N. Anðʒıt	*understanding*	Anðʒıt-u -a -o -e	*understandings*
G. Anðʒıt -eꞅ	*of understanding*	Anðʒıt-a	*of understandings*
D. Anðʒıt -e -a	*to, for, with,* &c.	Anðʒıt-um	*to, for, with,* &c.
A. Anðʒıt	*understanding*	Anðʒıt -u -a -o -e	*understandings*

So for the Nom. Plur. of Gemæꞃu we find ʒemæꞃo and ʒemæꞃa *borders*. Bꞃoþoꞃ or bꞃeþeꞃ *a brother*, is not declined in the Singular, but in the Plural it makes Nom. and Acc. bꞃoþꞃu and ʒebꞃoþꞃu: it is regular in the other cases.

Singular.		Plural.	
N. Ƿoꞃð	*a word*	N. Ƿoꞃð-e -a	*words*
G. Ƿoꞃð-eꞅ	*of a word*	G. Ƿoꞃð-a	*of words*
D. Ƿoꞃð-e -a	*to, by,* &c. *a word*	D. Ƿoꞃð-um	*to, with,* &c. *words*
A. Ƿoꞃð	*a word.*	A. Ƿoꞃð	*words.*

This is generally the same in the Nom. and Acc. of both numbers;

The Second Declension.

22. The Second Declension has the Genitive case Singular ending in an.

Singular.		Plural.	
N. Ꝑiteȝ-a	*a prophet*	N. Ꝑiteȝ-an	*prophets*
G. Ꝑiteȝ-an	*of a prophet*	G. Ꝑiteȝ-ena	*of prophets*
D. Ꝑiteȝ-an	*to, by, &c.*	D. Ꝑiteȝ-um	*to, by, &c.*
A. Ꝑiteȝ-an	*a prophet.*	A. Ꝑiteȝ-an	*prophets.*

The Second Declension has the Nom. Sing. in -a, and the rest in -an; the Gen Plu. in -ena [18], and Nom. and Acc. in -an.

Proper names [19] ending in a are of this declension; as, Maꞃia, Attila, &c. Adjectives [20], pronouns, and participles of every gender ending in the emphatic a, are de-

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though it is sometimes modified, as in the example. Beaꞃn, ꝑiꝼ, cild, and some others, are the same in the Nom. and Acc. of both numbers.

Singular.		Plural.	
N. Fꞃeo,-eoh	*a freeman*	N. Fꞃeo-ꝼ	*freemen*
G. Fꞃeo-ꝼ	*of a freeman*	G. Fꞃea	*of freemen*
D. Fꞃeo	*to, by, with, &c.*	D. Fꞃe-um	*to, by, with, freemen*
A. Fꞃeo	*a freeman.*	A. Fꞃeo-ꝼ	*freemen.*

Though Fꞃeo is inflected according to Mr. Thwaites's example, it is generally found to end in all cases as the Nom. Sing.; except the Gen. and Dat. Plur. which it forms in a and um like Smið. Lye, in his Gram. prefixed to Junius's *Etymologicum Angl.*, says, "*Nomina in* o *vel* eoh *desinentia retinent in omnibus præter Gen. et Dat. Plur. casibus suum* o; *ut* Fꞃeo (libertus), Fꞃeoꝼ (liberti)."

[18] The Genitive Plural is sometimes contracted by omitting the e before na: as, Seaxan *Saxon*, in the Gen. Plu. Seaxna.

[19] Names of countries and places in a are sometimes found indeclinable; as Donua in the accusative case, Oð Donua þa ea *unto the river Don.* Sicilia in the Dative, as Betpux þam muntum ⁊ Sicilia þam ealoude, *between the mountains and the island of Sicily.*

Sometimes the names of countries and places are declined like Latin words; as, Europa takes in Orosius Europam, *Europe*, that is, Europa -æ, &c.

[20] See Etym. 29. p. 100.

clined like ƿıtezа, only the Gen. Plur. ends in ꞃa. Thus ꝼoꞃeſpꞃecena from ꝼoꞃe-ſpꞃecen *having spoken before*, ʒoðcunða from ʒoðcunð *divine*; ſe ẏlca *the self-same*, from ſe ẏlc *the same*[21].

The Third Declension.

23. The Third Declension is known by the Genitive case Singular ending in e or a, or perhaps any vowel.

Singular.		Plural.	
N. ƿıln	*a maiden*	N. ƿıln-a [b]	*maidens*
G. ƿıln-e,	*of a maiden*	G. ƿıln-a	*of maidens*
D. ƿıln-e	*to, by, &c.*	D. ƿıln-um	*to, by, &c.*
A. ƿıln [a]	*a maiden.*	A. ƿıln-a [b]	*maidens.*

[a] Feminine nouns of this declension are said to make the Acc. end in e.

[b] Also ƿıln-e, o, and u.

The Third Declension is inflected like the first, only it makes the Gen. Sing. in e, &c. and the Nom. and Acc. Pl. in a, e, o, and u.

Nouns ending in anʒ, anʒe, enʒ, ınʒ, onʒ, unʒe, ıſſ, eſſ, eſſe, ẏſſe, neſe, neſſe, and nẏſſe, are all feminines, and of this Declension.

So Spuſtoꞃ, and ſpeoſtoꞃ, *a sister*, makes in the plural number Spuſtꞃ-a, ſpeoſtꞃ-a, ʒeſpeoſtꞃ-a, *sisters*.

Sometimes there is a variation only in the cases of the Singular number; as, Sunu *a son*, which makes the

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[21] The Dan. Sax. often lengthens nouns by the addition of n, en, or an; as, from A. S. Dema, *a judge*, is made in D. S. Dæman or Dæmen *a judge*: Plur. Nom. Dæmanaſ or Dæmenaſ *judges*; Gen. Dæmana or Dæmena *of judges* &c. This termination may be explained thus: the Islandic forms the compound from the simple; as from **ande** *a spirit*, is formed **andenn** (το πνευμα) *the spirit*. The **nn** is taken from the word **hann**, *he*, and united with the noun. This mode of compounding words, which is peculiar to the old Danish, is in this instance imitated by the D. S. See Thwaites's *Gram.* p. 4, and Lye, Note on D. S. of this Declension.

Nom. and Acc. in u or a. The cases in the Plural are regular[22].

Lencỳ *shoes*, and Moðor or Moðer *mother*, are mostly indeclinable.

The words ſæ *sea*, æ *law*, and ea *water*, *a stream*, are not declined in the Singular; but we find, especially in the Gen. of compounds, ſær and eaſ.

Cu *a cow* makes in the Gen. Plur. cuna *of cows*. Gen. xxxii. 15.

24. Nouns that end in a single consonant, after a short vowel, often double the final letter in the Genitive case, and every other derived from it; as, Sin *sin*, Gen. Sinne *of sin*; Sib *peace*, Gen. Sibbe *of peace*. The same observation may be made of words ending in ner, nir, nỳr, &c.; as, Ðrỳner *the Trinity*, Ðrỳnerre *of the Trinity*.

CHAPTER III.

OF THE ADJECTIVE.

25. An Adjective is a word *adjected* or added to a noun, to express its quality, sort, or property[1]: as God cild *a*

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[22] All this will be clearer from the following example.

Singular.	Plural.
N. Sun-u *a son*	N. Sun-a *sons*
G. Sun-a *of a son*	G. Sun-a *of sons*
D. Sun-u[a] *to, by,* &c. *a son*	D. Sun-um *to, by,* &c. *sons*
A. Sun-u[b] *a son.*	A. Sun-a *sons.*

[a] It is also Sun-a. [b] Also Sun-a.

[1] An adjective does not express the mere quality, but the quality or property, as adjected to the noun, or conjoined with it. Thus, when we say "wise man," *wisdom* is the name of the quality, and *wise* is the adjected word or adjective expressing that quality as conjoined with the subject *man*. Every adjective, therefore, may be resolved into the name of the thing implied, and any term of reference or conjunction, as *of, with, join*. Thus "a wise man" is equivalent to "a man *of, with,* or *join* wisdom." See Note 1, on the Verb.

Mr. Tooke contends, that this part of speech is properly termed

good child; Vir man *a wise man*. Here *child* and *man* are nouns or names; and the *quality*, *sort*, or *property*

Adjective Noun, and "that it is altogether as much the name of a thing, as the Noun Substantive." Vol. ii. p. 438. Names and designations necessarily influence our conceptions of the things which they represent. It is therefore desirable, that in every art or science, not only should no term be employed which may convey to the reader or hearer an incorrect conception of the thing signified; but that every term should assist him in forming a just idea of the object which it expresses. Now I concur with Mr. Tooke in thinking that the Adjective is by no means a necessary part of speech. I agree with him also in opinion, that, in a certain sense, all words are Nouns or names. But as this latter doctrine seems directly repugnant to the concurrent theories of critics and grammarians, it is necessary to explain in what sense the opinion of Mr. Tooke requires to be understood: and in presenting the reader with this explanation, I shall briefly state the objections which will naturally offer themselves against the justness of this theory. "*Gold*, and *brass*, and *silk*, is each of them," says Mr. Tooke, "the name of a thing, and denotes a substance. If then I say a *gold ring*, a *brass tube*, a *silk string*; here are the Substantives *adjectivè posita*, yet names of things, and denoting substances." It may be contended, however, that these are not substantives, but adjectives, and are the same as *golden*, *brazen*, *silken*. He proceeds: "If again I say a *golden ring*, a *brazen tube*, a *silken string*,—do *gold*, and *brass*, and *silk*, cease to be the names of things, and cease to denote substances, because, instead of coupling them with *ring*, *tube*, and *string*, by a hyphen thus (-) I couple them to the same words by adding the termination *en*?" It may be answered, They do not cease to imply the substances; but they are no longer names of those substances. *Hard* implies *hardness*, but it is not the name of that quality. *Atheniensis* implies *Athenæ*, but it is not the name of the city, any more than *belonging to Athens* can be called its name. He observes: "If it were true, that adjectives were not the *names* of things, there could be no attribution by adjectives; for you cannot attribute nothing." This conclusion may be disputed. An adjective may *imply* a substance, quality or property, though it is not the *name* of it. *Cereus* 'waxen' implies *cera* 'wax'; but it is the latter only which is strictly the name of the substance;—*pertaining to wax*, *made of wax*, are not surely names of the thing itself. Every attributive, whether verb or adjective, must imply an attribute; but it is not therefore the name of that attribute. *Juvenescit*, 'he waxes young,' expresses an attribute; but we should not call *juvenescit* the name of the attribute. But let Mr. Tooke's argument be applied to the verb; the το ῥημα, which he justly considers as an essential part of speech. "If verbs were not the names of things, there could be no attribution by

of the child and man are denoted by the Adjectives ʒoð *good*, and þiſ *wise*.

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verbs, for we cannot attribute nothing." Are we then to call *sapit*, *vivit*, *legit*, names? If so, we have nothing but names; and to this conclusion Mr. Tooke fairly brings the discussion: for he says that all words are names. Vol. ii. p. 438, and 514.

Having thus submitted to the reader the doctrine of this sagacious critic, with the objections which naturally present themselves, I proceed to observe, that the controversy appears to me to be in a great degree a mere verbal dispute. It is agreed on both sides that the Adjective expresses a substance, quality or property: *but while it is affirmed by some critics, it is denied by others, that it is the name of the thing signified.* The metaphysician considers words merely as signs of thought, while the grammarian regards chiefly their changes by inflexion; and hence arises that perplexity, in which the classification of words has been, and still continues to be, involved. Now it is evident, that every word must be the sign of some sensation, idea, or perception. It must express some substance or some attribute: and in this sense all words may be regarded as names. Sometimes we have the name of the thing simply, as *person*. Sometimes we have an accessory idea combined with the simple sign, as 'possession,' 'conjunction,' 'action,' and so forth, as *personal*, *personally*, *personify*. This accessory circumstance, we have reason to believe, was originally denoted by a distinct word, significant of the idea intended; and that this word was, in the progress of language, abbreviated and incorporated with the primary term, in the form of what we now term an affix or prefix. Thus *frigus*, *frigidus*, *friget*, all denote the same primary idea, involving the name of that quality or of that sensation which we term *cold*. *Frigus* is the name of the thing simply; *frigidus* expresses the quality, as conjoined with a substance. Considering, therefore, all words as names, it may be regarded as a complex name, expressing two distinct ideas, that of the quality and that of conjunction. *Friget* (the subject being understood) may be regarded as a name still more complex, involving, first, the name of the quality; secondly, the name of conjunction; thirdly, the sign of affirmation, as either expressed by an appropriate name, or constructively implied, equivalent to the three words, *est cum frigore*. According then to this metaphysical view of the subject, we have, first, *Nomen simplex*, the simple name; secondly, *Nomen Adjectivum* or *Nomen duplex*, the name of the thing, with that of conjunction; thirdly, *Nomen Affirmativum*, the name of the thing affirmed to be conjoined.

The simple question now is, whether all words, not even the Verb excepted, should be called Nouns, or whether we shall assign them such appellations as may indicate the leading circumstances by which they are distinguished. The latter appears to me to be the only mode,

Adjectives expressing the qualities of things, and not the things themselves, cannot, in strict propriety, have gender. They however, are called masculine[2], feminine,

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which the grammarian, as the teacher of an art, can successfully adopt. Considering the subject in this light, I am inclined to say with Mr. Harris, that the Adjective, as implying some substance or attribute, not *per se*, but in *conjunction*, or as *pertaining*, is more nearly allied to the verb than to the noun: and that though the verb and the adjective may, in common with the noun, denote the thing, they cannot strictly be called its name. To say, that *foolish* and *folly* are each names of the same quality, would, I apprehend, lead to nothing but perplexity and error.

It is true, if we are to confine the term Noun to the simple name of the subject, we shall exclude the Genitive Singular from all right to this appellation: for it denotes, not the subject simply, but the subject in *conjunction*—the inflexion being equivalent to 'belonging to.' This indeed is an inconsistency, which can in no way be removed, unless by adopting the opinion of Wallis, who assigns no cases to English nouns, and considers *man's, king's*, &c. to be adjectives. And were we to adopt Mr. Tooke's definition of our adjective, (Vol. ii. p. 431,) and say, It is the *name "of a thing,"* which is directed to be joined to another *name of "a thing,"* it will follow, that *king's, man's*, are adjectives. In short, if the question be confined to the English language, we must, in order to remove all inconsistency, either deny the appellation of *noun* to the adjective, and, with Wallis, call the Genitive Case an Adjective; or we must, first, call *man's, king's*, &c. Adjectives: secondly, we must term *happy, extravagant, mercenary*, &c. nouns, though they are not names: and thirdly, we must assign the appellation of Noun to the Verb itself.

From this view of the subject, the reader will perceive that the whole controversy depends on the meaning which we annex to the term noun. If by this term we denote simply the thing itself, without any accessory circumstance; then nothing can be called a noun, but the name in its simple form. If to the term Noun we assign a more extensive signification, as implying not only the thing itself simply and absolutely, but also any accessory idea, as conjunction, action, passion, and so forth; then it follows, that all words may be termed names. See Crombie's *Etym. and Syn.* p. 91—96.

[2] Bishop Wilkins, in his *Real Character*, p. 444, observes, "To Adjectives neither *Number, Gender, Case,* nor *Declension* pertain; as they are sufficiently qualified in all these respects by the Substantive to which they belong." This account of what an adjective *should be* exactly describes what the English adjective *is*: for it has no modification to denote number, case or gender. Thus in the sentence, "I love good boys," it is sufficiently evident from the form of the word "boys," that more than one are meant, that it is the accusative

or neuter as they have terminations most common in masculine, feminine, or neuter Nouns.

THE DECLENSION'S OF ANGLO-SAXON ADJECTIVES.

26. Anglo-Saxon Adjectives have variable termina-

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or objective case, and of the masculine gender; and therefore any alteration in the adjective "good" is unnecessary. In transpositive languages, such as Latin and Greek, where the adjective is often separated from its substantive, a variable termination is necessary, to show to what noun it belongs; but when words are placed in the natural position, or in the order that the understanding directs them to be taken, inflection is unnecessary. (See Note, p. 4 in my *Latin Construing*.) In this respect the English is more correct than its parent the Anglo-Saxon, which we have seen modifies its adjectives to correspond with the nouns.

3. *The Anglo-Saxon Language in the Third Stage of its Formation.*

FORMATION OF ADJECTIVES.

Adjectives are either Substantives adjectived or Verbs adjectived; and may be arranged in three classes or divisions.

1. Substantives applied as Adjectives, without any alteration.
2. Substantives and Verbs, which have received appropriate Adjective terminations. These are the genuine Adjectives.
3. Nouns and Verbs, taking a terminating or prefixed word, or syllable of some kind, which, by constant use, is now adapted to an Adjective signification. This is by far the most numerous class of Adjectives.

CLASS 1st.

1. In the early and less cultivated state of language, nouns are often used as Adjectives, to express the quality of other Nouns, without any alteration of form; as,

SUBSTANTIVE.	ADJECTIVE.
Beoht *light*	Beoht *bright, illustrious*
Deop *the deep, the sea* ...	Deop *deep*
Fyll *plenty, fullness*	Full *full*
Dize *diligence*	Dize *diligent*
Lað *evil*	Lað *pernicious*
Lenz *length*	Lenz *long*
Tiþ *lordship, supremacy* ..	Tiþ *chief, supreme.*

CLASS 2nd.

2. The genuine Adjective distinction applied to Nouns and Verbs, consists of the terminating syllables, an, en, eð, end, ig, ihc, with an allowance for contraction, transposition, and orthographical variations. These terminations are derived from Verbs: En, eð, end from An *to give*; Ig from Ican *to eke, to increase* or *add*. They signify *give, add, join,* and when added to a word, they denote that the same word is to

tions that they may correspond with their nouns. All Adjectives are declined after the following example:

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be joined or added to some other word to express its quality, and thus form complete sense.

Some words appear in Anglo-Saxon as Adjectives only; their original Substantives existing in some other language, or having dropt into total disuse: as,

Hoh (Dutch) *a hill*, Þeah *high*
Þal *whole, hale*
Neah *nigh.*

The difference of meaning between the primitive Noun and the Adjective derived from it, terminating in *en*, is commonly thus explained.

Noun.	Adjective.
Wood, *the Substantive wood*	Wooden, *made of wood.*
Gold, *the metal gold*	Golden, *made of gold.*

Now it is evident that all the difference of meaning between the words *wood* and *wooden, gold* and *golden*, must reside in the syllable *en*: And does this syllable mean *made of*, as the common explanation implies? By no means; but, as stated above, *give, add, join*, &c. It gives no additional *meaning* to the word, but simply denotes that its meaning, in that place, is incomplete till some other word be added to it. Thus I may say "*Men love Gold*," and proceed no further: but if I say "*Men love Golden*," the sentence evidently wants something to be added:—the question is, "*Golden what?*" Answer "*Golden watches*," "*Golden treasures*," &c. literally *Gold-add watches, Gold-add treasures*, &c. So "*a wooden bowl*," "*a wooden horse*," is literally *a wood-add bowl, a wood-add horse*, &c. The other Adjective terminations above admit of the same explication.

Nouns adjectived by en or an.

Noun.	Adjective.	Noun.	Adjective.
Bece *beech*..	Bucene *beechen.*	Spýn *a hog*.....	Spinen *swinish.*
Æſc *ash* ...	Æſcen *ashen.*	Lýn *flax*	Linen *flaxen.*
Bræſ *brass*..	Bræſen *brazen.*	Mid *the midst*....	Middan *midmost.*
Ƿulle *wool* ..	Ƿullen *woollen.*	Middel *the mid part, the middle*	Midlen i.e. Middæle *middling.*
Stæn *a stone* .	Stænen *stony.*		
Gold *gold* ..	Gýlden *golden.*	Þa *two*	Þegen *twain.*

Nouns adjectived by ed or by contraction t.

Nouns.	Adjectives.
Cnumb, Cnump *crooked*	Cnompeht, Cnýmbig *crumpled, crooked.*
Þa *two* Ecge *edge*	Þý-ecged *two-edged.*
Þrý, Þreo *three*.....	Þridda i.e. *three-ed, third,*
Fif *five*	Fifta i.e. *five-ed, fifth.*
Six *six*	Sixta i.e. *six-ed, sixth.*

SINGULAR.

Masc. & Neut.			*Fem.*	
N. Goð	*good*	bon*us*, *-um*	N. Goð-e	*good* bon*a*
G. Goð-eƿ		bon*i*	G. Goð-ƿe	bon*æ*
D. Goð-um [a]		bon*o*	D. Goð-ƿe	bon*æ*
A. Goð-ne [b]		bon*um*	A. Goð-e	bon*am*.

PLURAL.

Masc. Fem. & Neut.

N. Goð-e [c]	*good*	bon*i*, bon*æ*, bon*a*
G. Goð-ƿa		bon*orum*, *-arum*, *-orum*
D. Goð-um		bon*is* -
A. Goð-e		bon*os*, *-as*, *-a*.

[a] ȝoð-on. See Note [14], p. 84.

[b] In the Neut. the Acc. Sing. is generally ȝoð, like the Nom.

[c] The Nom. Plur. in poetry, also ends in a, o, and u; as Ꝺalla hiƿ æhta *All his goods* or *possessions*. Boeth. p. 64. Oƿeƿ oƿƿu ƿinȝ *over* or *before other things*. Boeth. p. 52. Ꝺalle ƿa oƿƿu ȝoð *all other goods*. Boeth. p. 15.

Nouns adjectived by ıȝ, the modern *y*.

NOUNS.		ADJECTIVES.	
Blod *blood*		Blodıȝ *bloody*.	
Clıƿ, Cluð	*a rock*	Clıƿ-ıȝ, Cluð-ıȝ	*rock-add*, or *rocky*.
Cræft *craft* or *skill*		Cræftıȝ *crafty, skilful*.	
Ƿıt *wisdom*.....		Ƿıtıȝ *wise, witty*.	
Ā *time, duration*		Ꝺce, i. e. Aıȝ, aic, Æice, ece *eternal*	
Ān, æne, ane, *one*.....		Æniȝ *one-add, any*.	

Adjectives of number, as ƿentıȝ *twenty*, ƿƿittıȝ *thirty*, &c. though ending in ıȝ, do not appear to class here; ƿentıȝ being no other than *twaintens*, ðƿittıȝ *three-ed-ten*; unless indeed the ıȝ be supposed to have been added to that combination; as twaintenig *two-ten-add*, three-ed-ten-ig, *three-ten-add*, contracted and mutilated into ƿentıȝ, &c.

Nouns adjectived by ısc, the modern *ish*, generally denoting nation.

Ꝺnglısc *English*	Romanısc *Roman*
Grecısc *Greekish* or *Grecian*	Judeısc *Judean*.
Cyrenısc *Cyrenian*	

THE COMPARISON OF ADJECTIVES.

27. There are only two degrees of Comparison; the *Comparative* and *Superlative*. An Adjective in its po-

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Verbs adjectived by appropriate terminations.

The only parts of the Verb thus modified, are the simple Verb, by and, end, &c. forming what is termed the Imperfect Participle, and the Perfect Tense by en and ed, forming the Perfect Participle.

The Simple Verb adjectived in and, end, &c.

Lufigan, lufian *to love*..... Lufigend, lufiend *loving*
Wyrpan *to mar, to dissipate* .... Wyrpend *prodigal*
Drincan *to drink*..... Drincende *drinking*.

The Perfect Tense adjectived in en, ed, &c.

Gedrincan *to drink* . Man gedrenc *man drank* . Gedrenced *overwhelmed*
Gefaran *to depart*.. Man gefar *man departed*.. Ge-faren *departed, dead.*
Agan *to possess, to own, to owe* { Un *i. e.* agen, agn, an, un *owen, owed, wanted, deficient.*

This Perfect Participle un is Ân in the Isl. with a similar meaning; it has been shortened and corrupted by excessive use: it is now used as a prefix to other words.

Leosan *to lose*.... Man leas *man did lose*.... Leasce, i. e. *leased, lost.*

Leas and leasce are here obviously the same word, though the former is an adjective and the latter a substantive termination. Leas is the original past tense, and leasce that past tense adjectived, to form the perfect participle: both mean *lost* and *loosed, dismissed, let go.*

Class 3rd.

Nouns and Verbs taking, either as a termination or a prefix, some word or syllable which, by constant use, is now adapted to an adjective signification. This is by far the most numerous class of adjectives, and admits of four subdivisions:

1st, Adjectives formed by terminating words, which are, or have been, nouns: as,

Lic, lice (corpus) *the body of a man, the essence,* or *nature;* and by figurative and secondary meanings, *the similitude, likeness,* or *resemblance of a thing.* It is the modern English termination *like* and *ly:* as *manlike* (Scotch) manly.

Nouns adjectived by lic.

Ƿer *a man*.... Ƿerlic *manly*	Freo *a lord* .. Freolic *free*
Ƿif *a woman*.. Ƿiflic *womanlike*	Gram *anger*.. Gramlic *furious*
God *God* .... Godlic *Godlike*	Lufe *love* .... Luflice *amiable.*
Fæn *dirt* .... Fænlic *muddy*	

Verbs adjectived by lic.

Cuð *known*..... Cuðlic, cuðelic *known.*

sitive or natural state does not indicate a comparison, but merely denotes the quality, &c. of a noun: as ꝑɪꝛman *a wise man.*

Verbs regularly adjectived in end, and, and in ed, en.

Berendе *bearing, fruitful*..... Aberendlic *tolerable*
Beodend *commanding*..... Beodenlic *imperative*
Luꝛiend *loving*..... Luꝛiendlice *amiable.*
Munan *to remember*; Myned. Myndelic *belonging to memory.*

2dly, Sum, Sume *some, a part* or *portion of any thing*: rather *the sum* or *amount*, perhaps from the same root with the Greek σωμα *a body.*

Nouns adjectived by ꝛum.

Fꝛemc *kindness*..... Fꝛemꝛum *the body of kindness, benign.*
Ꝑynnc *pleasure, joy*.... Ꝑinꝛum *joyful.*

Verbs adjectived by ꝛum.

In the Perfect.

Buzan *to bow*.... Man boc *bowed*..... Bocꝛum *compliant*
Ꝑyꝛcan *to work*.. Man ꝓeoꝛc *laboured*.. Ꝓeoꝛcꝛum *laborious, irksome.*

Full, Ful *the fill, plenty*; as an adjective *full.*

Tunz *the tongue* { Tunzꝛull *loquacious* | Ezе *fear*.... Ezeꝛull *fearful*
Ꝑoh *injury*.... Ꝑohꝛull *injurious.* | Ꝑæteꝛ *water*. Ꝑæteꝛꝛull *dropsical*
Facen *deceit*. Facenꝛull *deceitful.*

Bæꝛ, an adjective termination, most probably connected with the Teutonic noun Bar *fruit, a production,* or *producing,* or the root or past tense of Bæꝛan *to bear.*

Nouns adjectived in Bæꝛ.

Luꝛt *desire*..... Luꝛt-bæꝛe *desire-producing, desirable.*
Æꝑl *apple*..... Æꝑl-bæꝛ *producing apples.*
Ꝑæꝛtm *fruit*..... Ꝑæꝛtm-bæꝛ *fruitful.*

Tyme, the same with team, *an offspring, production, family, issue,* from the verb Tyman *to teem, to bring forth*; either the substantive root, or more probably the original past tense: *i. e. produced, brought forth,* nearly the same as Bæꝛ.

Nouns.

Luꝛe *love*..... Luꝛetyme *pleasant.*

Other adjectives.

Beꝛc *a heap, weight*.. Beꝛiz *weighty*, thence *sad*.. Beꝛizcime *weighty, anxious.*

Adjectives formed by terminations derived from Verbs: as Cund, ꝛæꝛt, leaꝛ.

Cund, from the verb Cennan *to procreate, to produce, to bear, to bring forth,* Perfect adjectived is Cund (natus) *born*: thence our noun and adjective *kind,* and the German noun Kind *a child,* i. e. *something* or *any thing born.*

God *God*..... God-cund *God-born, born of God, divine.*

Nouns may possess the same qualities in different degrees; and when the quality of *one thing* is compared with the same quality in *another*, it is called the Comparative degree. Here are two men both possessing the quality of wisdom; but when compared, one has more

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Fæſt *fastened, fixed;* and thence *fast.* It is probably the perfect tense of a verb not now to be met with (perhaps Fæſtnan), upon which, in its adjectived state (Fæſten), the verb Fæſtnian *to fasten* or *fix,* has been grafted, by doubling the ending, as if we were to say in English *fixeded* or *fasteneded.*

Æ *a law* ..... Æſæſt *fixed in the law, pious, reli-*
Ape *honour, reverence, respect* .. Apfæſt *honest, worthy* [*gious*
Rade *knowledge, wisdom, purpose* Rædfæſt *firm to his resolution.*

Leaſ, Leaſe *lost.* The unadjectived perfect tense of the verb leoſan *to lose.*

Nouns adjectived by Leaſ.

Caſ *care* ..... Caſleaſ *care-lost, careless*
Recc *care* ..... Recceleaſ *reckless, careless*
Nama *a name* ..... Nameleaſ *name-lost, nameless*
Feoh *money* ..... Feohleaſ *moneyless*
Dſeam *joy* ..... Dſeamleaſ *joy-lost* or *joyless*
Scom, ſceam *shame* .. Scomleaſ *shame-lost* or *shameless*
Sac *strife, cause, sake* .. Sacleaſ *harmless*
Blod *blood* ..... Blodleaſ *bloodless*
Fæder *father* ..... Fæderleaſ *father-lost* or *fatherless.*

3dly. Adjectives formed by terminating syllables, the original roots of which are not employed for that purpose: these syllables are el, ol, ul, which are probably corrupted from the words Full or Call.

Ðanc *the mind, thought* .. Ðancul *thoughtful*
Cwid *a word* ..... Cwidol *foulmouthed*
Æte *meat, victuals* ..... Ætol *gluttonous*
Wæcce *a watching* ..... Wacol *wakeful, diligent*
Hete *heat, hate* ..... Hætol, hetul, hetol *hot, furious, hating*
Slæp *sleep* ..... Slapol *drowsy, sluggish*
Giſe *a gift* ..... Giſule *bountiful.*

Some other adjectives are lengthened by adopting these terminations:

Ðicce *thick* ..... Ðiccol *corpulent, gross, fat*
Ðinne *thin* ..... Ðinnul *thin*

Verbs Indefinite.

Agan *to possess* .... Að, Æð *hath, possesses* .. Æðel *hath, all-noble.*

Perfect.

Geſwutelian *to manifest* .. Sweotol *demonstrated* .. Sweotol *evident*
Fretan *to eat, to fret* .... Fret ..... Frettol *gluttonous.*

Some adjectives thus formed are further augmented by lic.

Sweotol or Sweotollic *evident.*

than the other—one is *wise* but the other is *wiser*, which is the comparative degree.

4thly. Adjectives forming, augmenting, or diminishing their signification by prefixing a word, or syllable, of substantive, verbal, or adjective origin.

Un, contracted from the adjectived perfect of Agan (pronounced Apan) *to have, to own, to owe*, signifies *wanting* or *without*.

Nouns adjectived by prefixing the negative un.

Rame, Rim *number, extent, the rim*. . Unpim *innumerable*
Maga *might, power* . . . . . Unmaga *wanting strength, weak*
Tid *time* . . . . . Untid *unseasonable*
Gemaca *a mate, a consort, a match* . . . Ungemaca *unequal, unlike, not matching*
Gemete *measure, quantity* . . . . . Ungemetę *immoderate, immense.*

Verbs adjectived by prefixing the negative un.

Cuð . . . . . Uncuð *unknown*
Fæhð . . . . . Unfæhð *feud-free*
Ieðe . . . . . Unieðe *rough*
Liðe . . . . . Unliðe *unmerciful.*

Regularly adjectived in and, end, and in en, ed.

Pitan *to know* . . . . . Pitende *knowing* . . . . Unpitende *ignorant.*
Gemengian *to mix* . . Gemenged *mixed* . . . . Ungemenged *unmixed*
Þpean *to wash* . . . . Þpagen *washed* . . . . Unðpogen *unwashed*
Fealdan *to fold* . . . . Feald *folded* . . . . . Unfeald *not folded, single*
Leogan *to lie* . . . . . Geligene *lying, false* . Ungeligene *true.*

Adjectives qualified by the negative un.

Dale *strong, whole* . . . . . Unhale *unwell*
Lytel *little* . . . . . Unlytel *much*
Pif *wise* . . . . . Unpif *unwise*
Slæpig *sleepy* . . . . . Unflæpig *wakeful*
Synnig *sinful* . . . . . Unfynnig *innocent*
Pinfum *pleasant* . . . . . Unpinfum *unpleasant*
Pæftmbæp *fruitful* . . . . . Unpæftmbæp *sterile*
Pittol *wise, skilful* . . . . . Unpittol *unskilful.*

Substantive Prefixes increasing the Signification of Adjectives.

Tip *a lord* (and thence *lordship, supremacy*)
Eað *happiness* from an or agan . . . . . Eadig *happy*. Tipeadig *very happy.* Tip-fæft *chief, excellent.*
Gin *much* . . . . . Ginfæft *very much.*

Instead of fæft being increased by Tip, is not Tip adjectived by fæft? See Note [8], p. 101.

Adjectives increased in Signification by Adjective Prefixes.

Ece *eternal* . . . . . Efen-ece *equal, eternal, co-eternal*
Speð *riches, wealth* . . Speðelic *wealthy* . . . . . Efen-fpeðelic *equal in substance.*

When the quality of *one thing* is compared with the same quality in *three* or *more* things, it is called the Superlative degree: as "Here are three men who are all *wise*." The second has more wisdom than the first, and therefore he is the *wiser* of the two; but the third has more wisdom than the other two, he is therefore the *wisest*, which is the Superlative degree.

28. The Comparative degree is formed by adding to the Positive any of these terminations [4]: eꞃ [5], eꞃe, aꞃ, æꞃe, ıꞃ, oꞃ, uꞃ, or ẏꞃ; and the Superlative, by adding aꞅꞇ, aꞅꞇe, æꞅꞇ, eꞅꞇ, ıꞅꞇ [6], oꞅꞇ, uꞅꞇ or ẏꞅꞇ; as Positive ꞃıhꞇꞅıꞅe *righteous*; Comparative ꞃıhꞇꞅıꞅeꞃe *more*

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[4] Rask asserts that the degrees of comparison are regularly formed by the terminations -oꞃ and -oꞅꞇ: as heaꞃð *hard*; heaꞃðoꞃ *harder*; heaꞃðoꞅꞇ *hardest*. Instead of the termination -oꞃ, we sometimes find -uꞃ; and in the North -aꞃ. Instead of -oꞅꞇ, we find -uꞅꞇ and -aꞅꞇ: for -eꞅꞇe, we meet with -ıꞅꞇe or -ẏꞅꞇe, according to the fluctuating orthography of the Anglo-Saxons; but these peculiarities very seldom occur. Rask's *Gram.* p. 40, sect. 17.

[5] The degrees of comparison, denoted by appropriate terminations, are no other than a real comparison of a primitive word, thus applied to denote the same state in all other adjectives.

From A, *time, duration, always, aye*, is made the comparative Aꞃ, Æꞃ *before*, and the superlative Aꞅꞇ, Æꞅꞇ *first*. Aꞃ, in the unsettled orthography of our ancestors often spelt æꞃ, eꞃ, eꞃe, æꞃe, ıꞃ, oꞃ, uꞃ, ẏꞃ, and by transposition ꞃe, is still the same word, originally signifying eꞃe *before, in point of* TIME; and thence, by an easy gradation, *before*, in point of *quality*. The termination aꞅꞇ also, though often spelt æꞅꞇ, ıꞅꞇ, oꞅꞇ, uꞅꞇ, ẏꞅꞇ, is in each form the same word, and signifies *first*, originally, like eꞃ, applicable to *time*; but secondarily to *quality*. Our English words *before* and *first* are equally used in both these senses. These two terminations are the comparative *er*, and superlative *est* of the modern English, and by their aid the Anglo-Saxon adjectives are thus compared:

POSITIVE.	COMPARATIVE.	SUPERLATIVE.
Ƿıꞅ *wise*	Ƿıꞅoꞃ *wiser*	Ƿıꞅoꞅꞇ *wisest*.

Comparatives and superlatives have variable terminations. See p. 101, and the latter part of Note [7].

[6] In Gothic it is ISTA, which has some analogy to the Greek ιστος: as καλλ-ιστος *most beautiful*; αριστος *best*. It is also similar to the Cimbric (BRADISTA) *broadest*.

righteous, or *juster*; Superlative ꞃıhtpıꞃaꞃt, -eꞃt, -ẏꞃt *most righteous*, or *justest*.

29. Adjectives, in all cases and degrees of comparison, besides the common termination, sometimes admit of an emphatic a, which increases the force of the expression. The last vowel is often changed into a, which has still the same emphatic effect: as Godcund or godcunde *divine* or *holy*; godcunda *very divine* or *holy*; geluꞃod *beloved*; geluꞃoda *well beloved*. We have also ꞃıhtpıꞃa *remarkably righteous*; ꞃıhtpıꞃeꞃa *more remarkably righteous*; ꞃıhtpıꞃeꞃta *most remarkably righteous*.

The emphatic a is most frequently added to adjectives used demonstratively, or in addressing a person, as in the Greek and Roman vocative cases. Oꞃpald ꞃe Cꞃıꞃteneꞃta cẏnıng Noꞃþan-hẏmbꞃa-ꞃıce, *Oswald the most Christian king of Northumbria*. La goda man (Bone vir) *O good man*. La goda laꞃeop (Διδασκαλε αγαθε, Magister bone) *Good master*. Matt. xix. 16.

All words terminating with the emphatic a are declined like the second declension.

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[7] There is no such thing as capricious irregularity in language. What we now call irregular words, were once formed according to the regular structure of the language. This will be seen by the comparison of the following adjectives, where the positive is supplied.

Positive.	Comparative.	Superlative.
Bet	Beteꞃe, -eꞃa *better*	Bet-ꞃt, -eꞃta *best*.
Sel	Selꞃe *good*	Seloꞃt *best*.
Ƿoh *woe*	Ƿẏꞃꞃ, i.e. ƿo-eꞃ-eꞃ (*wo before that*) *worse*	Ƿẏꞃꞃt i. e. ƿo-eꞃ-eꞃt *worst*, *wo first*.
Ma	maꞃe *more*	mæꞃt *most*.
Moƿe, Muƿa, Muha, Mucg *a mow, a heap*	Mæꞃe i.e. *mower* (*heap before*) *more*	Mæꞃt i.e. mo-eꞃt (*heap first*) *most*.
Leaꞃ	Leꞃꞃe, Læꞃ, Læꞃꞃa *less*	Læꞃt *least*.
Ut *out*	Utteꞃ, Yttꞃe *utter*, *outer*	Yttꞃeꞃt i.e. ẏtteꞃ-eꞃt *outermost*, *uttermost*. Ytemeꞃt i. e. ut-mæꞃt *outmost*, *utmost*.

30. Some adjectives change a vowel; and others have greater irregularities[7] in their comparison. The chief of them will be found in the following table[8]. Some words are employed as adjectives only in their comparative and superlative degrees, being in their positive state employed as a different part of speech:—such words are here inclosed in brackets.

Table of Irregular Comparison.

Positive.	Comparative.	Superlative.
(Æꞃ) *ere, before*	æꞃꞃe (æꞃeꞃ) *before*	æꞃeſt, -oſt, *first.*
Ealð *old*	ẏlðꞃe *older*	ẏlðeſt *oldest.*
Eað *easy*	eaðeꞃe (eð) *easier*	eaðoſt *easiest.*
(Feoꞃ) *far*	ꝼẏꞃꞃe (ꝼẏꞃ) *further*	ꝼẏꞃꞃeſt *furthest.*
Geonȝ *young*	ȝẏnȝꞃe *younger*	ȝẏnȝeſt *youngest*
Goð *good*	beteꞃe (bet) *better*	beteſt *best.*
Heah *high*	hẏꞃꞃe *higher*	hẏhſt *highest.*
Lanȝ *long*	lenȝꞃe (lenȝ) *longer*	lenȝeſt *longest.*
Lẏtel *little*[9]	læſſe (læſ) *less*	læſt *least.*
Mẏcel (mẏcle) *much*	maꞃe (ma)[9] *more*	mæſt *most.*
Neah *nigh*	neaꞃe (neaꞃ) *nearer*	nẏhſt *nearest.*
Sceoꞃt *short*	ſcẏꞃtꞃe *shorter*	ſcẏꞃteſt *shortest.*
Stꞃanȝ *strong*	ſtꞃenȝꞃe *stronger*	ſtꞃenȝeſt *strongest.*
Yꝼel *evil* or *bad*	ꝑẏꞃſe (ꝑẏꞃſ) *worse*	ꝑẏꞃꞃeſt *worst.*

The positives, which have now lost that application and meaning, are supplied by other words, which needing a comparative and superlative are used only in the positive state, so that the present comparison of the preceding words is said to be irregular, as in the table above.

Adjectives in the comparative and superlative degrees, are still susceptible of adjective terminations. *E. g.* mæſt *most,* mæſtan ðæl *most part,* oꝼ mæſtan ðæl *of the most part.* Bed. 5. 13. Ge ðoð eoꝑ ſelꝼe ꝑẏꞃſan, *Ye do* or *make yourselves worse.* Boeth. 14. 2. Fꞃam þam ẏlðeſtan oð þone ȝinȝeſtan, *From the eldest to the youngest.* Gen. xliv. 12.

[8] In Dan. Sax. the superlative degree is sometimes formed by prefixing to the adjective Tiꞃ or tẏꞃ, probably derived from the Icelandic Tír or Tíír the name of an idol, and signifies *supremacy* and *lordship;* and ȝin, ȝien or ȝiena (from at gína *to gape,* and signifies *vast, great,*) as eaðiȝ *blessed,* tiꞃeaðiȝ *most blessed,* ꝼæſt *fast, firm, vast,* ȝinꝼæſt *most fast,* or *firm.* See p. 98, end of Note [3].

[9] Maꞃe and mæſt, læſſe and læſt, are employed in modern English to compare adjectives of more than one syllable, under the slightly varied orthography of *more, most; less, least.*

The following mostly form the superlative by meſt, *from* mæſt[10] *most.*

Positive.	Comparative.	Superlative.
(Æfteꝛ) *after*	æfteꝛe	æfteꝛmeſt *aftermost.*
(Foꝛð) *forth*	fuꝛþꝛe *further*	fýꝛmeſte *furthermost.*
Innepeaꝛð (inn) *inward*	innepe *more inward*	innemeſt *innermost.*
Læt (late) *late*	lætꝛe (latoꝛ) *later*	{ latoꝛt / lætemeſt } *latest.*
Miþð / Middepeaꝛð } *middle*		miðmeſt *middlemost.*
Niðepeaꝛð *nether*	niðepe (niðꝛoꝛ) *lower*	niðemeſt *nethermost.*
Noꝛðepeaꝛð (noꝛð) *northward*	(noꝛðoꝛ) *more northward*	noꝛðmeſt (Oros. p. 21.) *most northward.*
(Sið) *lately*	ſiðꝛe (ſiðoꝛ) *later*	ſiðemeſt *last.*
Uppeaꝛð (up) *upward*	upepe (upoꝛ) *upper*	ýpemeſt *upmost.*
Utepeaꝛð (ut) *outward*	utꝛe (utoꝛ) *outer*	ýtemeſt *outermost.*

CHAPTER IV.

PRONOUNS.

31. A Pronoun[1], according to the derivation of the word (pro *for*, nomen *a noun*), is a word used instead of a noun: as, "John is good, because he gets his les-

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[10] This termination is retained in the English words *uppermost, topmost, furthermost.*

[1] The following note upon the origin &c. of Pronouns is from Mr. Webb's MSS. I do not however concur with all that is here stated, and especially on the Hebrew word אחד *one.*

"Pronouns must be considered merely in the light of substitutes for other words; substitutes, not essentially necessary to the use of speech and verbal communication of knowledge, though a very great and important convenience, when once invented. It does not from hence follow that they are of late origin; their first rude elements began probably almost as soon as language itself, though greatly modified and extended by subsequent usage.

"Pronouns are the luxury as well as the convenience of language, and contribute much to its polish and perfection; yet, owing to that corruption and contraction to which words of the most frequent use are ever exposed, their analytical development is attended with great difficulty. This difficulty is increased in the Anglo-Saxon by this cir-

son, and remembers what is told him." Here *he*, *his*, and *him* are pronouns, being put instead of the noun *John*.

32. They may be divided into *Personal*, *Adjective*, *Definitive*, and *Relative* pronouns. The Personal and

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cumstance ;—that the primitive elements of some of its pronouns are not to be discovered either in it or in its kindred dialects, but must be sought for in tongues of remote resemblance and distant origin. So that an acquaintance with the articles, pronouns, and numerals of most of the leading languages of Europe and Asia is necessary to their complete elucidation. Pronouns are derived from nouns and verbs, or adjectives and numerals; many are also formed by different combinations of these parts of speech.

" The first correct notion of the etymology of Pronouns was obtained from Mr. Horne Tooke's assertion, ' that the pronouns are either nouns or verbs.' Whether that great philologist included the *numerals* in either of these classes is not certain ; if he did not, his proposition requires a little enlargement, viz. that the roots of the pronouns are either nouns, verbs, or numerals.

" The numerals appear to be originally pronouns: they cannot well be considered as nouns, not being names of things ; or as adjectives, since they do not convey any idea of the quality or property of the things to which they refer, but simply of their number. In counting apples, we do not say, *one apple, two apples, three apples*, &c. but *one, two, three, four*, and by the words one, two, three, four, we represent the nouns, or apples, without naming them. Here we use the numeral *pronomen before* or in *preference* to the noun. Are not the numerals then, in their primitive form and use, pronouns ?—But in whatever way this question be answered, it will make no material difference in the present inquiry, since at all events they contribute their quota to the part of speech under discussion.

" It is not pretended that the following list of elements contains the exact identical roots of the words of this class: but merely this,—that if they be not the primitive elements, they are nearly related to them ; so nearly, as to contain their essential meaning.

" Many English pronouns, springing from the same parent stock, afterwards branch off, and distinguish themselves from each other in three different ways:

" 1st By a simple orthographical variation, by which they appear in different cases, or in different parts of speech ; as, Thou, thy, thee ; —This, thus ;—Then, than, &c.

" 2ndly. By adopting, though often with great corruption, the regular adjective terminations of the Saxon and English languages, *-en*, *-ed*, or *-t*, and *-ig*, or *-y* ; as, Thy, thy-en or thine.

" 3dly. By combining with other elementary words,—words which in *most instances* are pronouns in other languages, though only pro-

Relative pronouns are only to be considered as invariably used in a strictly pronominal sense; Adjective pronouns, according to the present imperfect division of language, are Adjectives or Pronouns, according to their use and position.

PERSONAL PRONOUNS.

33. Personal pronouns are such as are applied to persons, or to what is personified. There are five Personal pronouns in most languages, corresponding to the English *I, thou, he, she, it,* and their plurals *we, ye* or *you, they*.

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nominal *terminations* in our own; as He, Her, *i. e.* He *-er,* a German personal pronoun.

"A few words, which will not rank in either of these modes of formation, are placed by themselves (*see the following* SKETCH). Their ramifications into different parts of speech will be easily understood.

"The orthographical variations will explain themselves: the Saxon adjective terminations are -en, -eð, or -t, and -ig, or -ȳ, which signify *add,* that is, add the noun to which the said adjective belongs; as Thine, thy-en, *i. e.* thy-add (perhaps) head, &c.

"The most important of the pronominal terminations are the Greek numerals εις, μια, εν, *one,* which appear to form likewise the cases of the English pronouns. The German Er *man, it,* or *that.* Di is the plural of the Saxon Be, heo, hyt. Lic is originally a noun meaning *body:* as an adjective it is the root of our word *like,* and termination *-ly.* Se is the Saxon article Se, ꝥeo, ꝥat, and means *said.*

"It is most probable that the pronoun of what we call the third person, was employed first; but in the present inquiry they will be taken in their usual order.

"*First Person.*—The numeral *One* appears to be the actual root of the pronoun *I,* of the first person, adopted into several ancient and modern languages from one common source.

"The Greek and Latin *Ego* is probably a compound word, the *o* being the masculine of the Greek article ὁ, ἡ, τὸ. It exists in a simpler form in the German Ich, and the Saxon Ic, and is probably derived from an ancient numeral.

"The most ancient dialect now extant in which it is to be met with is the Hebrew, where it is the numeral Ech *one,* Ezek. xviii. 10; and from which it may be traced into several other kindred tongues. See Patrick's *Chart of the Ten Numerals.*

"As apronoun, the word Ech, Eg-o Ich, Ic or I, means *one* or *first.*

"The word Echad is, indeed, generally employed in the Hebrew to signify one; but any person examining the structure of that venerable

Personal pronouns admit of *Person* and *Gender* as well as Number.

34. There are three persons in each number, who may be the object of any discourse: the *first* person, who *speaks;* the *second,* who is *spoken to;* and the *third,* who is *spoken of.* In Saxon and English they stand thus:

Singular.		Plural.	
1st Person.	Ic *I*	1st Person.	Þe *we*
2nd Person.	Ðu *thou*	2nd Person.	Ge *ye* or *you*
3rd Person.	Þe, heo, hit, *he, she, it.*	3rd Person.	Þi *they.*

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language will at once perceive that Echad is verbalized from Ech the more simple, and therefore more primitive form. Thus Ech, the numeral *one,* becomes the verb Echad *univit,* he *one-ed,* or united; and being again taken back to its numeral signification with this verbal ending, it nearly supplanted its parent Ech.

" *Second Person.*—As the first person has been formed from the first of the numerals, the second may be easily conceived to have been the next number, or *two,* and accordingly, in a great many languages the numeral 2, Duo, du, tu, &c. discovers such orthographical similarity with the pronoun Thou (Anglo-Saxon Ðu), as to leave but little doubt of their original identity.

" *Third Person.*—The third person is by far of most common occurrence, and is of verbal derivation. In Anglo-Saxon it is formed thus:

Simple Verb.	*Ancient Preterite.*	*Preterite Adjectived, or Past Participle.*
Þætan *to call, to name.*	Þe, heo *called, said.*	Þyt i. e. Þæ-eð, hæ-et, hæt, hit, *it, said* or *mentioned.*

These three words of the third person Þe, heo, hyt, have exactly the same signification; that is, *named, mentioned, said;* or, as we more commonly and accurately say, *aforesaid, before mentioned, before named:* a preceding substantive, distinctly implied, being essential to the existence of a pronoun. The Italian word *Ditto* may be employed in the same manner; as, ' The man is merry, he laughs, he sings,' or ' The man is merry, *ditto* laughs, *ditto* sings.' Þe, heo, hyt, have the same signification with Ditto, i. e. *Dicto,* from the Latin word Dictus, *said.*

" Þe, heo, hyt, were originally without number or gender; but for convenience and greater precision they were modified in the plural into Þi and hiz *they;* and for the genders, Þe *he,* was applied to masculine nouns, heo *she,* to feminine, and hyt *it,* to neuter ones."

For a more extended Etymology, &c. of the English pronouns, see the following Sketch.

RADICALS.	ARTICLES. Primitive.	ARTICLES. Adjective.	PRONOUNS. *Orthographical variation.*	*Adjectived termination.*	*Pronominal termination.*	*Miscellaneous formations.*
From the Numeral ONE. Greek ις —— α. ιγ A. S. an	a	an	es, is, 's of the	e Possessive case ane (Scotch) any, *i. e.* an-ig		another
Wickliffeo,on				one, *i. e.* o-en	one's ones, pl. } *i.e* one-ις	none
Greek μια μενος			Me Moi (French)	my, *i. e.* me-ig mine, *i. e.* my-en		myself Ma-dame
Hebrew Ech			Ego Ich (German) Ic (A. S.) I	Mon (French)		Mon-sieur
From the Numeral Two. Greek δυο —— ϛ			Two, twa Tu (Latin) Thu (A S.) Thou Thee Ba (A. S.)	tuus (Latin) thy, *i. e.* thu-ig thine, *i. e.* thu-en		thyself Both, *i. e.* ba-eth
From A. Sax. Verb *Hatan* (to call.) A. S. He (said)			He	Hyt, *i. e.* He-ed It	His, *i. e.* he-ις Her, *i. e.* he-er Hers, *i. e.* her-ις Him, *i. e.* he-μια Its, *i. e.* it-ις	Herself Himself She, *i. e.* se-heo Itself
A. S. *Wer*			Wir (German) We			
			Us Ye You		Our Ours Your Yours	Ourselves Yourself Yourselves
From the Saxon Verb Đean, to *assume, take, speak before.* (Tooke, Vol. ii. p. 60.) A. S. *Tha* (said)	The			That, *i. e.* tha-ed	This, These, } *i.e.* Tha-ις Those,	
					Their, *i. e.* tha-er Theirs, *i. e.* their-ις	They, *i. e.* the-hi Them, *i. e.* the-hi Themselves 'tother
A. S. *Hwa*			Who	What, i. e. hwa-ed	Whose, *i. e.* hwa-ις Whom, *i. e.* hwa-μια	Who { ever / so / soever Whomsoever What { ever / soever
					Wh	Which, hwa-lic Whichsoever ether *i.e.* hwa-oth
A. S. *Swa*						Such, swa-lic

ADVERBS.				
Adjectived termination.	*Pronominal termination*	*Miscellaneous formations.*	Nouns, Verbs, Adjectives, Conjunctions, and Prepositions.
			As, *i. e. us* (conjunction)
	Once, *i. e.* one-*us*	only, onelike anon, in one alone, all one	Oneness, Unity } (Nouns)
Mid, *i. e.* me-ed		amid, amidst } in midst	Midst, Middle } Middling, Midmost (adj.) Med- { ium, iety, iocrity } (nouns) Moiety (noun), (one part, *i. e.* half)
			Ego- { tism, tist } (nouns), tize (verb) (Egregious?)
	Twice, *i. e.* twa-*us*	atwo, in two	Twist, twine, (n. and v.) entwine (verb) Twain, twin, twinborn (adj.) Be- { tween, twixt } (prep.)
	Bis (Latin)		Both (conj.) Binus (Lat. adj.) { Combine (verb), uncombined (adj.), combination (noun).
	Hence, *i. e.* he-en-*us*	Hence { forth, forward	
	Here, *i. e.* he-er	Here { to, tofore, after	
		Hither	
		Hither { to, ward	
Than, Then } tha-en	Thence, *i. e.* tha-en-*us*	Thence { forth, forward	That, Than } (conj.
		There { about, after, at, by, fore, from, in, into, of, on, out, to, unto, upon, under, with, withal	
		Thither, *i. e.* tha-other	
		Thither { to, ward	
	Where, *i. e.* hwa-er	Where { about, at, as, by, ever, fore, in, of, on, so, soever, to, upon, with	
When, hwa-en	Whence, *i. e.* wha-en-*us*	When { ever, soever	
		Whencesoever	
			Whether (conj.)
		Also	

Gender only refers to the third person singular. In this respect the Saxon is as correct as the English. The third person, or person spoken of, being absent, the gender could not be known, but by an alteration in the pronoun. A variation is unnecessary with respect to the first and second persons, who, being spoken to, must be always present when mentioned.

Declension of Personal Pronouns.

35. The First Person is thus declined.

Singular.		Plural.	
N. Ic	*I*	N. Ƿe or ƿıt[b]	*we*
G. Mın	*of me*	G. Uɲe or uncep	*of us*[2]
D. Me	*to* or *by me*	D. Uɲ or unc[c]	*to* or *by us*
A. Me[a]	*me.*	A. Uɲ or Ƿıt[d]	*us.*

[a] mec, mek, meh, in Dan.-Sax. like the Gothic MIK *me.*
[b] ƿoe and uɲıh in Dan.-Sax.
[c] unȝe and uncɲum.
[d] uɲıc, uɲıch, uɲıȝ and uɲıh in Dan.-Sax.

36. The Second Person is modified thus:

Singular.		Plural.	
N. Đu	*thou*	N. Ɛe or ȝẏt	*ye* or *you*[2]
G. Đın	*of thee*	G. Ɛoƿeɲ or ıncep[b]	*of ye*
D. Đe	*to* or *by thee*	D. Ɛoƿ or ıncɲum[c]	*to* or *by ye*
A. Đe[a]	*thee.*	A. Ɛoƿ or ınc[c]	*ye* or *you.*

[a] Đec and þeh in Dan.-Sax.
[b] ıueɲ, ıueɲɲe and ıuoɲ.
[c] ȝeoƿ and in Dan.-Sax. ıuch, ıuh, ıuıh, ıuıch, eoƿıc, ıoƿıh, ȝeıoƿ.

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[2] Ƿıt is similar to the Gothic ƲIT *we two*, and ȝẏt to ΓIT *you two*. They are generally considered as the Saxon dual, and are thus declined.

Dual.		Dual.	
N. Ƿıt	*we two*	N. Gẏt[b]	*you two*
G. Uncep	*of us two*	G. Incep	*of you two*
D. Uncɲum[a]	*to us two*	D. Incɲum[c]	*to you two*
A. Ƿıt	*us two.*	A. Inc	*you two.*

[a] The Dat. has also unc and unȝe.
[b] For ȝẏt we have ıncıt, as if from ınc ȝẏt.
[c] It is also ınc.

This is the only form in which there is the least appearance of a

37. The Third Person is inflected thus:

SINGULAR.

	Masc.		*Fem.*		*Neut.*	
N.	ꝺe[a]	*he*	ꝺeo[d]	*she*	ꝺiꞇ[g]	*it* or *that*
G.	ꝺiꞃ[b]	*of him*	ꝺiꞃe[e]	*of her*	ꝺiꞃ	*of it* or *that*
D.	ꝺim	*to him*	ꝺiꞃe	*to her*	ꝺim	*to it* or *that*
A.	ꝺine[c]	*him.*	ꝺi[f]	*her.*	ꝺiꞇ	*it* or *that.*

PLURAL.

Masc. Fem. and Neut.

N.	ꝺi[h]	*they*
G.	ꝺiꞃa[i]	*of them*
D.	ꝺim[k]	*to, from,* &c. *them*
A.	ꝺi[l]	*them.*

[a] The Article Se is used for he; as, ꞃe moꞇ ȝecẏþan ꝑið að, *He ought to swear with an oath.* L. L. Inæ. c. 16.

[b] hẏꞃ. [c] hiȝne. [d] hio.

[e] hẏꞃe, hieꞃe.

[f] heo and hiȝ.

[g] hẏꞇ.

[h] hiȝ, hẏȝ, hio, hia, heo, hi—heom, *they themselves.*

[i] hẏꞃa, hioꞃa, heoꞃa: heoꞃa commonly Feminine, heoꞃum, heꞃe, and heꞃ.

[k] heom. [l] hiȝ and heo.

ꝺe, heo, hiꞇ, in Dan.-Sax. is often redundant, being joined to articles, nouns, and pronouns, for the sake of greater emphasis or distinction, as ðæꞃ he ꞃalꞃa *he blasphemeth.*

Dual in the Anglo-Saxon language. It is very questionable whether this fragment of a dual is to be considered as the real dual number. We find Þe *we* and ȝe *ye* are commonly used when two are signified. Ic ꞃoꞃȝeaꞃ eoꝑ, *I have given you.* Gen. i. 29. Ge ne æꞇon, *Ye eat not,* or *shall not eat.* Gen. iii. 1. Þ ꝑe ne æꞇon *that we should not eat.* Gen. iii. 3. The plural is as often used as the dual: hence Cædmon, when he represents Abraham speaking to his two servants, has Reꞃꞇað inciꞇ heꞃ, *Remain you here,* p. 62. l. 2. In Gen. xxii. 5, it is Anbiðiað eoꝑ heꞃ, *Remain* or *abide you here.* Ðu in Saxon is exactly like its Gothic sister ⲫⲛ *thou.*

38. Adjective Pronouns are so called, because, like regular adjectives, they have no meaning till joined with a noun; as, Upe fæder, OUR *father;* Hpæt ys þin nama: *what is* THY *name?*

Those adjective pronouns which are derived from the personal, are only the genitive cases of the personal pronouns, taken and declined as adjectives: thus

Min *my*, is the genitive singular of
Upe *our*, is the genitive plural of } ic *I.*
Uncer *our*, is the genitive of pit.
Din *thy*, is the genitive singular of
Eower *your*, is the genitive plural of } þu *thou.*
Incer *your*, is the genitive of zyt.

When these genitive cases are put in the adjective form they will appear thus:

M. & N.	*Fem.*	*M. & N.*	*Fem.*
Min *my*	Mine *my*	Eower *your*	Eowre *your*
Upe *our*	Upe *our*	Incer *your*[3]	Incre *your*
Uncer *our*[3]	Uncre *our*	Sin *his*[4]	Sine *hers*
Din *thine*	Dine *thy*	Sylf *self*	Sylfe *self.*

Adjective pronouns for the most part are declined like common adjectives.

39. Min *my* is thus declined, exactly like the adjective zod *good.*

SINGULAR.

Masc. & Neut. (me*us -um*).		*Fem.* (me*a*).	
N. Min	*mine* or *my*	N. Mine	*mine* or *my*
G. Mîn-er	*mine* or *of my*	G. Min-re	*of mine* or *my*
D. Min-um	*to* or *from my*	D. Min-re	*to* or *from mine*
A. Min-ne[a]	*mine* or *my.*	A. Min-e	*mine* or *my.*

[a] The neuter gender in the Acc. case generally has min.

[3] For the method of declining uncer and incer, See Note in following page.

[4] Sin *his*, is like the Gothic SEINS (suus) *his own.*

PLURAL.

Masc. Fem. and Neut. (mei, meæ, mea.)

N. Mın-e *mine* or *my*
G. Mın-ɲa[a] *of mine or my*
D. Mın-um *to* or *from mine* or *my*
A. Mın-e *mine* or *my*.

[a] In Dan.-Sax. menpa.

In the same manner is declined Đın *thy*, and Sin *his;* but Đın *thy* in Dan.-Sax. makes in the Gen. Plur. þenɲa.

40. Uɲe or uncep *our*, is thus declined[b]:

SINGULAR.

	Masc. & Neut.	*Fem.*
N.	Uɲe[a] *our* noster -rum	Uɲ-e *our* nostra
G.	Uɲ-eɾ[b] *of our*	Uɲ-ɲe *of our*
D.	Uɲ-um[c] *to* or *from our*	Uɲ-ɲe *to* or *from our*
A.	Uɲ-ne[d] *our*.	Uɲ-e *our*.

[a] uɾep and uɾɾep.
[b] uɾɾeɾ and in the Neuter uɲe or uɾe.
[c] uɾɾum.
[d] uɾɾe.

[5] When two were signified, the Anglo-Saxons often used uncep and incep instead of uɲe and eopep; they are, therefore, commonly considered as the dual number of uɲe, and eopep; but as uncep and incep are very seldom used, even when two are spoken of, it was considered better to put them in the Notes, than to make a regular Dual Number. They are thus declined:

SINGULAR.

	Masc. and Neut.	*Fem.*
N.	Uncep *our* noster nostrum	Uncepe *our* nostra
G.	Uncpeɾ[a] *of our*	Uncepnep *of our*
D.	Uncpum[b] *to* or *from our*	Uncepne *to* or *from our*
A.	Uncepne *our*.	Uncepe *our*.

PLURAL.

Masc. Fem. and Neut.

N. Uncpe[c] *our two* nostri, æ, a
G. Uncepɲa *of our two*
D. Uncpum[d] *to* or *from our two*
A. Uncpe *our two*.

[a] Contracted for uncepeɾ.
[b] For uncepum.
[c] For uncepe.
[d] For uncepum.

Incep, incepe, or incpe (as the Greek σφωτερος -α -ον) *your, of you two,* is declined like uncep (νωιτερ-ος -α -ον) *our, of us two.*

PLURAL.

Masc. Fem. and Neut.

N.	Uꞃ-e	*our* nostr*i* *-æ -a*
G.	Uꞃ-ꞃa	*of our*
D.	Uꞃ-um	*to* or *from our*
A.	Uꞃ-e	*our.*

41. Єopeꞃ or ınceꞃ *your*, is thus declined[6];

SINGULAR.

	Masc. and Neut.		*Fem.*	
N.	Єopeꞃ	*your* vest*er -rum*	Єopeꞃ-e[a]	*your* vest*ra*
G.	Єopeꞃ-eꞅ	*of your*	Єopeꞃ-ꞃa	*of your*
D.	Єopeꞃ-um	*to your*	Єopeꞃ-ꞃe	*to* or *from your*
A.	Єopeꞃ-ne	*your*	Єopeꞃ-e	*your.*

PLURAL.

Masc. Fem. and Neut.

N.	Єopeꞃ-e[b]	*your* vestr*i*, *-æ*, *-a*
G.	Єopeꞃ-ꞃa	*of your*
D.	Єopꞃ-um[b]	*to* or *from your*
A.	Єopeꞃ-e	*your.*

[a] Єopꞃe [b] Iuꞃꞃe in Dan.-Sax.

Other pronouns ending in -eꞃ are declined like eopeꞃ *your*.

42. The personal pronoun of the third person has no declinable adjective pronoun, but the sense of it is always expressed by the genitive case of the primitive of the same gender and number; namely, by hıꞅ, hıꞃa, hıꞃe, heoꞃa, which are called reciprocals, because they always refer to some preceding person or thing, and generally the principal noun in the sentence: as, Rachel peop hẏꞃe beaꞃn: *Rachel wept* (*for*) HER *barns.* Matt. ii. 18. Ðe ꞅoðlıce hıꞅ ꞅolc halʒeðeð ꞅꞃam hẏꞃa ꞅẏnnum: *He truly shall save* HIS *people from* THEIR *sins.* Matt. i. 21.

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[6] See Note in preceding page.

If it be wished to define the reciprocal sense in hiſ, hiꞃe, hiꞃa, more accurately, the definitive word aȝen *own* is subjoined: as, Ða þæꞃa ſaceꞃða ealðoꞃ ſlat hẏſ aȝen ꞃeaꞅ: *Then the chief of the Priests slit* HIS OWN *clothing*. Matt. xxvi. 65. Se þe be hẏm ſẏlꞅum ſpꞃẏcð ſecð hẏſ aȝen pulðoꞃ: *He who speaketh concerning himself seeketh* HIS OWN *glory*. John vii. 18. To hiſ aȝenꞃe þeaꞃꞅe: *To* HIS OWN *necessity*.

By the poets this reciprocal sense of hiſ, hiꞃe &c. is sometimes expressed by ſin and ſine (suus -a -um) *his own:* as, Bꞃeȝo enȝla beſeah eaȝum ſinum: *The ruler of the angels (God) saw with* HIS *eyes*. Cæd. xxiii. 25. Þið ðꞃihten ſinne: *Against* HIS *Lord*. Cæd. vii. 20. Oꞅſloh bꞃoþoꞃ ſinne: *He slew* HIS OWN *brother*. Cæd. xxiv. 4. Āȝiꞅ Ābꞃahame iðeſe ſine: *Give to Abraham* HIS OWN *woman* or *wife*. Cæd. lvii. 12.

43. Sẏlꞅ or ſilꞅ, ſẏlꞅe or ſilꞅe, or sometimes ſelꞅ, *self*[7] is declined like the common adjective; but it

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[7] Sẏlꞅ or ſẏlꞅe is of the same origin as the Gothic SIΛЮΛ or SIΛЮϨ *self;* and so is the Cimbric SIALF, *self*.

I add Dr. Johnson and Mr. Todd's remarks on the English word *self*. The former says, "Compounded with the personal pronoun *him, self* is in appearance an adjective: joined to the adjective pronouns *my, thy, our, your,* it seems a substantive. Even when compounded with *him,* it is at last found to be a substantive, by its variation in the plural, contrary to the nature of English adjectives; as *himself, themselves.* Mr. Todd observes, that Dr. Johnson has very rightly established the primary signification of *self* to be that of an adjective; but, in its connexion with pronouns, he seems rather inclined to suppose it a substantive: first, because it is joined to possessive or adjective pronouns; as *my, thy, her,* &c. and secondly, because it has a plural number, *selves,* contrary to the nature of the English adjective. The latter reason, I think, cannot have much weight, when it is remembered that the use of *selves,* as the plural of *self,* has been introduced into our language since the time of Chaucer. *Selven,* which was originally the accusative case singular of *self,* is used by him indifferently in both numbers: *I myselven, ye yourselven, he himselven.* The former reason will also lose its force, if the hypothesis which I have ventured to propose shall be admitted: viz. that, in their combinations with *self,* the pronouns *my, thy, her, our, your,* are not to be considered as possessive or adjective, but as the old oblique cases of the personal pro-

is often joined with other pronouns, and then it is either indeclinable or thus modified:

	Singular.		Plural.	
N.	Icſylf	*I myself*	Þeſylfe	*we ourselves*
G.	Minſylfer	*of myself*	Uſeſylfna	*of ourselves*
	&c. &c.		&c. &c.	
N.	Ðuſylf	*thyself*	Eſylfe	*ye yourselves*
G.	Ðinſylfer	*of thyself*	Eopeſylfna	*of you yourselves*
	&c. &c.		&c. &c.	
N.	Heſylf	*he himself*	Hiſylfe	*they themselves*
G.	Hiſſylfer	*of himself*	Hinaſylfna	*of they themselves*
	&c. &c.		&c. &c.	
N.	Heoſylfe	*she herself*	Hiſylfe	*they themselves*
G.	Hineſylfne	*of herself*	Heonaſylfna	*of they themselves*
	&c. &c.		&c. &c.	
N.	Hitſylf	*itself*		
G.	Hiſſylfer	*of itself*		
	&c. &c.			

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nouns *I, thou, she, we, ye.* According to this hypothesis, the use of these combinations, with respect to the pronouns, is almost solecistical; but not more so than that of *himself* in the nominative case, which has long been authorised by constant custom: and it is remarkable, that a solecism of the same sort has prevailed in the French language, in which *moi* and *toi*, the oblique cases of *je* and *tu*, when combined with *méme*, are used as ungrammatically as our *my* and *thy* have just been supposed to be, when combined with *self*: Je l'ai vu moi-même, *I have seen it myself*; Tu le verras toi-même, *thou shalt see it thyself.* And so in the accusative case, *moi-méme* is added emphatically to *me*, and *toi-méme* to *te*. It is probable, I think, that these departures from grammar, in both languages, have been made for the sake of fuller and more agreeable sounds. *Je-méme, me-méme*, and *te-méme*, would certainly sound much thinner and more languid than *moi-méme* and *toi-méme*: and *myself, thyself*, &c. are as clearly preferable in point of pronunciation to *Iself, meself, thouself, theeself*, &c. though not all, perhaps, in an equal degree. It should be observed, that *itself*, where a change of case in the pronoun would not have improved the sound, has never undergone any alteration."

Mr. Tyrwhitt says, "It may be proper here to take notice of the English pronoun or pronominal adjective *self*, which our best grammarians, from Wallis downwards, have attempted to metamorphose into a substantive. In the Saxon language it is certain that ſylf was

Silf is also annexed to nouns: as Petrusſylf *Peter's self.* Cristſylf ſanȝe "Pater Noſter" æroſt. *Christ himself sang "Pater Noster" first.* Elstob's Hom. St. Greg. xxxvi. Pref.

DEFINITIVES.

44. Words that define or point out individuals or classes may be justly termed Definitives.

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declined like other adjectives, and was joined in construction with pronouns personal and substantives, just as *ipse* is in Latin. They said, Ic ſylf, Ego ipse, min ſylfeſ, mei ipsius; me ſylfne, me ipsum, &c. Petruſ ſylf, Petrus ipse, &c. See sect. 43. In the age of Chaucer, *self*, like other adjectives, was become undeclined. Though he writes *self, selve,* and *selven,* those varieties do not denote any distinction of case or number; for he uses indifferently, *himself* and *himselven*; *hemself* and *hemselven.* He joins it with substantives, in the sense of *ipse,* as the Saxons did. *Canterb. Tales,* v. 2862. In that *selve* grove, *in illo ipso nemore.* v. 4535. Thy *selve* neighebour, *ipse tuus vicinus.* But his great departure from the ancient usage was with respect to the pronouns personal prefixed to *self.* Instead of declining them through the cases which they still retained, he uses constantly *myself* for *Iself* and *meself; thyself* for *thouself* and *theeself; himself* and *hireself,* for *heself* and *sheself:* and, in the plural number, *ourself* for *weself* and *usself; yourself* for *yeself* and *youself;* and *hemself* for *theyself.* It would be vain to attempt to defend this practice of Chaucer upon any principles of reason or grammatical analogy. All that can be said for it is, that perhaps any regular practice was preferable to the confusion and uncertainty which seem to have prevailed before.

"Accordingly, the writers who succeeded him following his example, it became a rule, as I conceive, of the English language, that personal pronouns prefixed to *self* were only used in one case in each number; viz. those of the first and second person in the genitive case, according to the Saxon form; and those of the third, in the accusative.

"By degrees, a custom was introduced of annexing *self* to pronouns in the singular number only, and *selves* (a corruption, I suppose, of *selven*) to those in the plural. This probably contributed to persuade our late grammarians that *self* was a substantive, as the true English adjective does not vary in the plural number. Another cause of their mistake might be, that they considered *my, thy, our, your,* to which *self* is usually joined, as pronouns *possessive;* whereas I think it more probable that they were the Saxon genitive cases of the *personal* pronouns. The metaphysical substantive *self,* of which our more modern philosophers and poets have made so much use, was unknown, I believe, in the time of Chaucer." (See Tyrwhitt's *Essay on the Language &c. of Chaucer.*)

Se *the*.....Þıſ *this*
Æniȝ, æni *any*.....Næniȝ *none*
Ælipic or ælipiȝ *each one*. Sum *some*
Eal, Elc } *all*.....{ Auþeꝛ *other*
Elc-uht *any thing*.....Nan-uht *nothing*
Ylc, ylce *same*.....Spilc, ſpilce *such*
Æȝðeꝛ *either*.....Naðeꝛ *neither*
Apiht *ought, any thing*.. { Nopiht, Napiht } *nought, nothing.*

These and some other words are definitives; but Se *the*, commonly called an article, and Þıſ *this*, generally denominated a demonstrative pronoun, will require the first and most particular attention.

Declension of the Article [8] *and other Definitives.*

45. The article or definitive ꝛe, ꝛeo [9], Þæt, *the, that*, has three genders, and is thus declined:

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[8] An article is a word prefixed to substantives to direct and limit their application, either to a single thing not previously mentioned or known, or to a single thing or a number of things already known or mentioned: as, *an eagle, a garden, the woman.* Substantives may be said to be already known, when they have been talked of, mentioned, or understood before. In the former case the article is said to be Indefinite; in the latter, Definite.

It is here we shall discover the use of the two English articles *A* and *The*. *A* respects our primary perception, and denotes individuals as *unknown*. *The* respects our secondary perception, and denotes individuals as *known*. To explain by example:—I see an object pass by, which I never saw till then: What do I say? *There goes* A *beggar with* A *long beard.*—The man departs, and returns a week after: What do I say then? *There goes* THE *beggar with* THE *long beard.* The article only is changed—the rest remains unaltered. Harris's *Hermes*, vol. i. p. 215.

The *necessity* of the article arises from the necessity of what are termed common nouns or general terms, which are by far the greater number of nouns; and its *use* is to reduce their generality, by enabling us occasionally to employ common or general terms instead of proper nouns: so that the article, when joined to a common noun, becomes a substitute for another word; which, though a proper name, is commonly of more limited use, and consequently not equally well known. Thus joined, it becomes a great convenience, in supplying

SINGULAR.

	Masc.	*Fem.*	*Neut.*
N.	Se[a]	Seo[d]	Ðæt[h] *the, that*
G.	Ðæɾ	Ðæɲe[e]	Ðæɾ[i] *of the, that*
D.	Ðam[b]	Ðæɲe[f]	Ðam[b] *to, from, &c. the, that*
A.	Ðone[c]	Ða[g]	Ðæt[h] *the, that.*

[a] ɾeo, þone, þæne, and þæt.
[b] þæm, þan, þon, þi, and in Dan. Sax. þẏ and þiȝ.
[c] þæn, þæne, þene, and þanne.
[d] ɾe, ɾio, þæɲ, þæo, þeo, and þæt.
[e] þeɲe
[f] On is sometimes added to þæɲe: as þæɲon *in eá.*
[g] þæne.
[h] þat.
[i] þiɾ, þaɾ.

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the place of a word or name, either not in the language, or not known so well to ourselves and to the persons with whom we are conversing.

The is called the definite article, and is the imperative mood of the Saxon Ðean *to take.* Tooke, vol. ii. p. 60. See Crombie's *Etymology,* p. 63 and 64.

The indefinite articles are *an* and *a.* An is the original word always used by the Saxons; for they wrote an tɲeoþ *a tree;* an ɾeoþa *a few,* which succeeding times contracted into *a.* It is the numeral adjective (ane, æn, an,) *one;* applied as the French and Italians apply their numerals *un, une,* the Dutch their *een,* and the Germans their *ein.* See Crombie's *Etymology,* p. 57.

By whatever term *a* and *an* be designated, it seems evident that they were originally synonymous with the name of unity: hence they cannot be joined to a plural noun.

In languages that have no indefinite article, the word alone is used in the indefinite sense. Thus in English, which has no indefinite article in the plural number, *men* means *any men;* and *the men, some particular men:* in the same manner as *a man* means *any man;* and *the man, some particular man.* See Crombie's *Etymology,* &c. p. 52; Harris's *Hermes,* p. 214; Grant's *English Grammar,* p. 23; Tooke, vol. i. p. 58.

[9] The article ɾe, ɾeo, sometimes signifies *that:* as, Se man ɾoɲþẏɲð oɾ Iɾɲahela ɾolce, Exod. xii. 15, THAT *soul shall perish from the people of Israel.* The Latin Vulgate has "Peribit anima *illa* de Israel." The original Hebrew has not only the article ה (ē), often signifying *that,* but ההוא (ēēwā), another definitive, pointing out the person more definitely: as, *That* or *that very soul,* &c. ונכרתה הנפש ההוא מישראל (ūnĕkĕrtē ēnĕpĕs ēēwā mīsĕrāl). The Greek Septuagint has followed the Hebrew, using two definitives—the article ἡ *the* or *that,* and εκεινη. Εξολοθρευθησεται ἡ ψυχη εκεινη εξ Ισραηλ. Another example of ɾe being used for *that,* is John vi. 10: On þæɲe ɾtoþe þæɾ mẏcel ȝæɲɾ, *In* THAT *place was much grass.* The Greek is Ην δε χορτος πολυς εν τῳ τοπῳ. Here τῳ is the article signifying *that.* The Latin

PLURAL.

Masc. Fem. & Neut.

N. Ða[a] *the, those*[10]
G. Ðæꞃa[b] *of the, those*
D. Ðam[c] *to* or *from the, those*
A. Ða *the, those.*

[a] In Dan. Sax. þiu, þẏ; and in the N. S. ꞇeȝȝ and ꞇeẏẏ.
[b] In N. S. ꞇeȝȝꞃa and ꞇeẏẏꞃa.
[c] þæm, þam, þon, þi, and in Dan. Sax. þẏ and þiȝ.

The Anglo-Saxon article is prefixed both to proper and common names[11]: ꞃe is put before masculine nouns; as, ꞃe man *the man*, and ꞃe Iohanneꞃ *John:* ꞃeo before feminine nouns; as ꞃeo ꝑiꝼman *the woman*, and ꞃeo Æþelꝼleðe *Æthelfleda:* and þæꞇ[12] before neuter nouns; as, þæꞇ ꞃæð *the seed.*

46. The use of the article may be seen in the following

EXAMPLES.

The Nominative Masculine, Feminine and Neuter:—

Seo ꞃaꝑel ẏꝼ ma þonne meꞇꞇ. ⁊ ꞃe lichama ma

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would be *illo:* as, "Herba autem multa erat in *illo* loco." For the derivation of ꞃe and ꞃeo, see Note [16].

[10] Ða signifies *those* as well as *the:* as, Gehẏꞃan þa þinȝ þe ȝe ȝehẏꞃað, *To hear* THOSE *things that ye hear:* Matt. xiii. 17.

[11] The Anglo-Saxons not only used their article before common nouns, but before proper names, as the Greeks used ὁ, ἡ, and the Italians *il* and *la.* The former wrote ὁ Αλεξανδρος *Alexander;* the latter, il Tasso, *Tasso;* and the Saxons, Foꞃ þæne Heꞃoðem, *For Herod:* Matt. ii. 22. Ðæꞃ Hælenðeꞃ moðoꞃ, *The Saviour's mother:* he was called Hælenð, from hælan *to heal.* The Italian *il, lo, la,* derive their origin from the Latin ille *he, the, that;* and the French *le* is evidently from *ille;* the former syllable, *il,* expresses *he,* and the latter, *le,* denotes *that;* unemphatically serving as the definite article. Hickes's *Thesaurus,* vol. i. p. 8: and Crombie's *Etymology,* 8vo. p. 63.

[12] The definitive þæꞇ or þaꞇ *that,* often appears to signify only *the:* as, Ðæꞇ ȝoðe ꞃæð, THE *good seed:* Matt. xiii. 38. Ðæꞇ ꞃloð, THE *flood.* Matt. xxiv. 39. Ðæꞇ ꝑoꞃð, THE *word.* Matt. xiii. 20.

When set before masculine or feminine nouns, it also often signified only *the:* as, Ðæꞇ ꝑiꝼ, THE *woman.* Matt. xxii. 27. Ðæꞇ ꞃolc, THE *people.* Numb. xi. 4.

þonne ꝥ ꞃeaꝼ, THE *soul is more than meat, and* THE *body more than* THE *clothing*.

Genitive Masculine

þæꝼ: as, Ne eaꞃt þu þæꝼ Caꝼeꞃeꝼ ꝼꞃeond, *Thou art not (the friend of Cæsar*, or) *Cæsar's friend.* John xix. 12.

Feminine

þæꞃe: as, Ðæꞃe Heꞃodiadiꝼcian dohtuꞃ, *The daughter of Herodias* (or *Herodias' daughter*). Matt. xiv. 6.

Dative Masculine

þam: as, And cpæð to þam Hælende, *And said to* THE *Saviour*. John xix. 9.

Feminine

þæꞃe: as, Oꝼ þæꞃe tyde, *Of* or *from* THE (that) *time*. John xix. 27.

Accusative Masculine

þone: as, Ðuꞃh þone pitegan, *By* THE *prophet*. Matt. i. 22.

Feminine

þa: as, Ða ꝼtodon pið þa ꞃode, *They stood near* THE *cross*. John xix. 25.

Neuter

ꝥ: as, Nim ꝥ cild, *Receive* THE *child*. Matt. ii. 13.

Use of the Article in the Plural.

EXAMPLES.

Nominative

þa: as, ꝥ þa lichama ne punodon on ꞃode, *That the bodies remain not on the cross*. John xix. 31.

Genitive

þæꞃa: as, Maneg þæꞃa Iuda ꞃæddon þiꝼ gepꞃit, *Many of* THE *Jews read this title*. John xix. 20.

Dative

þam: as, On þam dagum com Iohanneꝼ, *In* THOSE *days came John*. Matt. iii. 1.

Accusative

þa: as, Herodes clypode þa tungel-witegan, *Herod called* THE (*star-diviners*) *astrologers*. Matt. ii. 7.

Se is sometimes put for he *he*.

47. Se, seo, þe, þeo, þæt, used in Saxon for *qui, quæ, quod, who* and *which:* as, Æneas se, *Æneas who;* ofer þæne, *over whom;* se was, *who was*. Luke i. 23; se is genemned, *who is called*. Luke vi. 15; ealle þæt he ahte, *all that he had*. Matt. xviii. 25; sum wif seo hæfde, *a certain woman* WHO *had*, &c. Luke xiii. 11; be ælcon worde þe of Godes muðe gæð, *by every word which goeth out of God's mouth*. Matt. iv. 4.

Observe also, þe[13] is the English definite article *the;* and in Anglo-Saxon it is set before nouns in any case, and in both numbers: as, Iohannes þe fulluhtere cwæþ, *John the Baptist saith*. Hu mæg þe læce hælan þe wund, *how can the physician heal the wound*. Bede.

Đe, together with the personal pronoun or article after which it is placed, frequently stands only for the relative word *who;* which relative is always of the same person as the pronoun expressed in Saxon: as, ic þe stande is *who stand*, and not *I who stand;* for ic and þe together only stand for *who* of the first person. This is seen from the whole passage: Ic eom Gabriel, ic þe stande beforan Gode, *I am Gabriel, who stand before God;* þu þe gelyfdest, (qui credidisti,) *who believedst;* se þe com on Dryhtnes naman, (qui venit in nomine Domini,) *who cómeth in the Lord's name*. Mark xi. 9; fæder ure þu þe eart, *our Father who art*. Matt. vi. 9; se man se þe, *the man who;* and ealle treowa þa þe habbað sæd, *and all the trees which have seed*. Gen. i. 29. Sometimes, however, the personal pronoun may be expressed: as, ge þe worhton, *ye who work*. Matt. vii. 23; eadige synd þa þe nu wepað, *blessed are they who now weep*. Matt. v. 4.

[13] Đe and þy in the Dan. Sax. are set before nouns in all genders and in any case, but principally in the Dative. For the derivation of þe, see Note [1] and [16].

Ðe þe sometimes occur for ſe þe: as, þe þe on me belẏfð, *who believeth on me*. Bede.

Ðe placed before he in all cases stands for *who* in the same case: as, Ðe þuꞃh hiſ ꝑillan, *through whose will*. Gen. xlv. 8; þe þuꞃh hine, *through whom*. Matt. xviii. 7; þe hiꞃa naman, *whose name*. Numb. xiii. 5.

48. Ðæt or þat is used in Saxon as its derivative *that* in English, not only as a relative, but as follows: Se Hælenð þæt ꝑiſte, *the Saviour knew* THAT. Matt. xii. 15; þæt ðẏðe unholðman, *an enemy did* THAT. Matt. xiii. 28; Ic ſecȝe eoꝑ. þæt ælc iðel ꝑoꞃð, *I tell you*, THAT *every idle word*. Matt. xii. 36; ealle þa þinȝ þe ȝe ꝑẏllen ꝥ men eoꝑ ðon, &c. *all things which ye will* THAT *men do to you*, &c. Matt. vii. 12.

A pronoun is sometimes set before the article for greater emphasis or distinction: as Cꝑæð he ſe biſcop him to, *the bishop said to him*; Cꝑæð heo ſeo abbuðiſſe to him, *the abbess said to him*. Cod. MS. Hickes's *Thesaurus*, p. 8.

49. The Definitive Ðiſ, *this*, is declined thus:

SINGULAR.

	Masc.		*Fem.*		*Neut.*	
N.	Ðiſ[a]	*this* hic	Ðeoſ	*this* hæc	Ðiſ	*this* hoc
G.	Ðiſeſ[b]	*of this*	Ðiſſeꞃe[d]	*of this*	Ðiſeſ	*of this*
D.	Ðiſum[c]	*to, &c.*	Ðiſſeꞃe[d]	*to, &c.*	Ðiſum[c]	*to this.*
A.	Ðiſne	*this.*	Ðaſ[e]	*this.*	Ðiſ[a]	*this.*

PLURAL.

Masc. Fem. & Neut.

N.	Ðaſ	*these*, hi, hæ, hæc
G.	Ðiſſeꞃa[f]	*of these*
D.	Ðiſum	*to, by, &c. these*
A.	Ðaſ	*these.*

[a] Ðæſ, þeſ, þeoſ. For the derivation of þæſ, see Note [16].

[b] Ðiſſeſ, þeſeſ, þæſ.

[c] Ðiſ, þiſon or þẏſon, þaſſum, þẏſum.

[d] Ðiſſe, þæꞃe, þiſeꞃe.

[e] Ðæſ, þeoſ.

[f] Ðiſſa, þiſeꞃa, þiſſ or þẏſſ.

Sometimes þiſ, *this*, in the masculine or feminine gender appears to be less definite than commonly, and merely supplies the place of the article ſe, ſeo, þæt *the:* as Sendꝺ uſ on þaſ ſpỳn, *Send us into* THE *swine*, Mark v. 12; Ða eoꝺon þa unclænan ȝaſtaſ on þa ſpỳn, *Then the unclean spirits entered into the swine.*

50. The following definitives are declined like min *my*, or ȝoꝺ *good:*

Masc. & Neut.	*Fem.*
Æniȝ, æni	æniȝe *any*
Næniȝ	næniȝe *none*
Ælipic *or* ælipiȝ	ælipiȝe *each*
Sum	ſume *some*
Call [14]	calle *all*
Ælc	ælce *all*
Apihꝺ, apuhꝺ, aphꝺ, auhꝺ, ahꝺ, uhꝺ, pihꝺ, or puhꝺ	——*any-thing*
Napihꝺ, nopihꝺ, nauhꝺ, nahꝺ, næniȝpuhꝺ	—— *no-thing*
Ælc-uhꝺ	——*any-thing*
Nan-uhꝺ	—— *no-thing*
Spilc, hpilc, þillic, þỳlc *or* þiſlic	ſpilce *such*
Ylc [15]	ỳlce *same.*

These are declined like adjective pronouns in eꝛ, such as eoþeꝛ *your*:

Masc. & Neut.	*Fem.*
Auþeꝛ, oþeꝛ, oþoꝛ, opþeꝛ, ouþeꝛ	auþeꝛe, &c. *other*
Æȝþeꝛ	æȝþeꝛe *both, either*
Naþeꝛ, napþeꝛ, naþoꝛ, nahpæþeꝛ, nohpeþeꝛ &c.	naþeꝛe *neither*, &c.

[14] Cal, eall, or æll, being prefixed to other words, import *excellence, perfection, fullness:* as, Ælmihtiȝ *almighty;* allpealꝺa *all-governing.*

[15] When a is annexed to ỳlc, it gives particular emphasis: as, ỳlca *that very thing* or *person;* in Masculine, ſe ỳlca *the very same;* in Feminine, ſeo ỳlce *the very same.* In the Genitive Masculine and Neuter, it is þaſ ỳlcan *of the very same;* and in the Genitive case Feminine, þæꝛe ỳlcan *of the very same.* It is declined, as all words with the emphatic a (see *Etym.* 22), like the 2nd declension Þiteȝa.

RELATIVE PRONOUNS.

51. Relative Pronouns[16] are so named because they *relate* or *refer* to some word or clause going before, hence called their *antecedent*. Ðpa, hua *who*, Masc.

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[16] Mr. Webb observes, that in Anglo-Saxon, the relative pronouns are partly derived from verbs, and partly borrowed from foreign sources.

One relative pronoun appears to be derived from the same source as the Greek article. Ðpa *who*, Greek article ὁ.—This pronoun is adjectived in -eð and -en : as

hpæt, *i. e.* hpa-eð, hpæð, hpæt, *what;*
hpæn, *i. e.* hpa-en, hpæn *when;*—the latter is not used as a pronoun.

Some are derived from verbs thus :

Simple Verb.	Ancient Preterite.	Adj. Pret. in *ed* and *en*.
Ðean *to take, assume,* or *speak of before.* (Tooke, vol. ii. p. 59.)	Ða, ðe, ðeo, ðy, *said, mentioned,* &c.	In *ed* or *t*. Ðæt *said, i. e.* Ða-eð, ðæt *that.*

in en.—Ðæn, which is the modern *then* and *than;* not indeed used as pronouns, but possessing the exact signification of *that;* some noun being always understood after them : viz. *time* always after *then;* and *manner, degree,* &c. after *than.*

Ða, ðe, ðy, ðeo are Masculine or Feminine ; Ðæt is Neuter, and signifies *who, this, that.*

That *said*
The (*that* unadjectived) *said*
Then (adjectived in en) *that time*
Than (ditto). Than is *that,* differently constructed : as "They loved him more than me," *i. e.* "They loved me *that much* (or that degree), they loved him more
There (ða-ep) *that place.*

Simple Verb.	Ancient Preterite.
Sæȝan *to say*.....	Se, ȝeo *said* ; used in the sense of *who* or *that.* Se, masculine ; ȝeo, feminine.

Se, ȝeo is not adjectived as a pronoun. The regular adjectived preterite would be ȝæð. The ȝ is often dropped in Anglo-Saxon ; and instances are abundant where this verb occurs : as Ƿan ȝæð, Ƿen ȝæðon, in which the ȝ is obviously sunk, both in the pronunciation and orthography.

Horne Tooke derives ȝe, ȝeo, differently, thus (see vol. ii. p. 60) : Seon *to see.* Imperative, ȝe, ȝeo *see.* But perhaps the imperative was originally nothing but the preterite applied in an imperative sense. Se, ȝeo are equally preterites of ȝeon as imperatives ; its use, and the analogy of other similar pronouns, seem to require a preterite signi-

and Fem. and hpæt, huæt [17], *what*, Neut. &c. are thus declined:

	Sing. & Plur. *Masc. & Fem.*		Sing. & Plur. *Neut.*	
N.	Þpa	*who*	Þpæt[c]	*what*
G.	Þpæƿ	*whose*	Þpæƿ	*of what*
D.	Þpam[a]	*to, from, &c. whom*	Þpam[a]	*to, from, &c. what*
A.	Þpæne[b]	*whom.*	Þpæt	*what.*

[a] Þpæm and hpi. [b] Þpone. [c] Þpat, huæt.

Examples

of hpa, &c. Þpa ƿealde þe ðiƿne anpeald, *Who gave thee this power?* Matt. xxi. 23. Þua iƿ þiƿ, *Who is this?* Þpæƿ ƿunu iƿ he, *Whose son is he?* Matt. xxii. 42. Þpæne ƿece ȝe, *Whom seek ye?* John viii. 7. Þpæt penƿt þu, *What thinkest thou?* Mark iv. 41.

Þpæt is used for hpa: ás Þpæt iƿ þeƿ, *Who is this?* Mark iv 41. Þpæt iƿ þeƿ manneƿ ƿunu, *Who is this man's son?* John xii. 34.

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fication. Let the same use and analogy determine whether it is most naturally derived from ƿeon or ræȝan, and signifies *see, seen,* or *said.*

The simple relatives ƿe, þa, hpa are frequently compounded with each other, and with different particles.

With each other, probably for the sake of greater emphasis: as ƿe ƿe, ƿe ðe, ðe ðe, and ða ða, not used as a pronoun.

Se hpa contracted in ƿpa *so,* not used as a pronoun, except when re-compounded into ƿpa hpa ƿpa *whosoever.*

With different particles, particularly the terminations -aƿ, -eƿ, -eɲ, -lic, and the prefix ȝe. *As* or *es,* and *er* exist, in modern German, as independent personal pronouns, and signify *he* or *it. Er* is evidently from the Anglo-Saxon noun Þeɲ or ƿeɲ *a man,* and lic is the Anglo-Saxon term for *body, resemblance, similarity, like.*

Dæƿ (*i. e.* ða-eƿ *said-man, said-it*) *this, who*
Dæne (*i. e.* ða-eɲ *said-man, said-it*) *who*
Þpæƿ (*i. e.* hpa-eƿ *what-it*) *whose*
Þpæɲ (*i. e.* hpa-eɲ *what-man, what-it*) *what* (understand *place*) *where,* not used as a pronoun.
Þpilc (*i. e.* hpa-lic *what-like*) *which.*

[17] Some class with the above, hpæt-huȝu, hpæt-hpeȝu, hpæt-hpeȝ, and the Dano-Saxon, huot-huoeȝo *somewhat, a little*; hpæt-hpeȝu-niuȝa, hpæƿ-hpæȝanunȝeƿ *somewhat, something,* &c.

In the same manner—that is like hpa—are declined

Masculine and Feminine.	Neuter.
Æʒ hpa *every one*	Æʒ hpæt (from ælc hpa) *every thing*
Ge hpa *any one*	Ge hpæt *any thing*
Ɛlleſ hpa *who else?*	Ɛlleſ hpæt *what else?*
Ge hpa *any one*	Ge hpæt *any thing*
———	Ɛlleſ hpæt *what else?*
Spa hpa ſpa *whosoever:* as, Spa hpa ſpa eop ne unðeɲfehð, *Whosoever shall not receive you:* Matt. x. 14.	Spa hpæt ſpa *whatsoever:* as, Doð ſpa hpæt ſpa he eop ſecʒe, *Do whatsoever he telleth you:* St. John ii. 5.

52. The relative pronoun hpılc[18], *Masc.* (qui) *who*; hpılce, *Fem.* (quæ) *who*; hpılc, *Neut.* (quod) *which* or *what*. *Gen.* hpılceſ, *Masc. and Neut.* (cujus) *whose*; hpılceɲe or hpılcɲe, *Fem. whose*, &c. is declined like the adjective ʒoð *good*, or the adjective pronoun unceɲ, &c.

Spa hpılc ſpa *whosoever*, is declined in the same manner: as Spa hpılcne ſpa hı bæðon, *Whomsoever they asked:* Mark xv. 6.

Ðpılc is also used in a definitive sense, signifying *every one, all;* and its compounds æʒhpılc, æʒhpılce (for ælc hpılc) *every one*, &c.

OF NUMBERS.

53. Numbers are either Cardinal or Ordinal. The *Cardinal* express a number absolutely, and are the *hinges* upon which the others rest: as, an *one;* tpeʒen *two;* þrẏ *three*, &c.

Ordinal Numbers denote *order* or *succession:* as ſe ꝼoɲma *the first;* ſe oþeɲ *the second;* ſe þrıðða *the third*, &c.

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[18] For the derivation of hpılc, see Note [16].

Cardinal Numbers.	Ordinal Numbers.
1 An[a] *one*[19]	Se ꝼoꝛma *the first*[20]
2 Tꝛeȝen[b] *two*[21]	Se oþeꝛ *the second*
3 Ðꝛý[c] *three*[22]	Se ꝼꝛıddа *the third*[23]
4 Feoꝛoꝛ *four*[24]	Se ꝼeoꝛþa *the fourth*
5 Fıꝼ *five*	Se ꝼıꝼta *the fifth*
6 Six *six*	Se ꝼıxta *the sixth*
7 Seoꝼon[d] *seven*	Se ꝼeoꝼoþa *the seventh*
8 Eahta *eight*	Se eahteoþa *the eighth*
9 Nıȝon *nine*[25]	Se nıȝoþa *the ninth*
10 Týn *ten*[26]	Se teoþa *the tenth*
11 Endluꝼan[e] *eleven*	Se endluꝼta[f] *the eleventh*
12 Tꝛelꝼ *twelve*	Se tꝛelꝼta *the twelfth*
13 Ðꝛeotýne *thirteen*[27]	Se ꝼꝛeoteþa *the thirteenth*
14 Feoꝛeꝛtýne *fourteen*[28]	Se ꝼeoꝛeꝛteoþa *the fourteenth*

[a] æne, æn.
[b] tꝛeȝe, tꝛıȝ, tꝛa.
[c] ꝼꝛeo.
[d] Seoꝼen, ꝼýꝼan.
[e] ændleꝼan, ændlýꝼan.
[f] endleꝼta, ænlýꝼta, ællýꝼta.

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[19] The Gothic has, ᚨINS, ᚨINᚨ, ᚨIN, *one;* and the Cimbric ATT, *one.*

[20] Cimbric FYRST, and Gothic ᚠᚱᚢMISTᚨ, *the first.*

[21] In Gothic ᛏᚹᚨI, ᛏᚹᛟS, ᛏᚹᚨ, duo, duæ, duo, *two*: the Cimbric is TU, *two.*

[22] The Cimbric is THRY, *three*, Gothic ᚦᚱINS.

[23] Gothic ᚦᚱIᛞᚷᚨ *the third.*

[24] Cimbric FIUHUR *four.*

[25] The Gothic is NIᚢN *nine.*

[26] The English word *ten* is formed from ton, týne, týn, the past tense or passive participle of týnan *to inclose, to encompass,* &c. As there is nothing strictly arbitrary in language, the names of Numerals must have a meaning. It is very probable that all numeration was originally performed by the fingers, the actual resort of the ignorant; for the number of the fingers is still the utmost extent of numeration. The hands *doubled, closed* or *shut in,* include and conclude all number, and might therefore be well denominated týn or *ten,* as *closing* all numeration. If you want more, you must begin again; *ten* and one, *ten* and two &c. to *twain-tens*; when you again recommence *twain-tens* and one, &c. *See* H. Tooke's *Diversions of Purley,* vol. ii. p. 201—204.

[27] The Cimbric is THRETTAN, *thirteen.*

[28] In Cimbric FIURTAN, *fourteen.*

	Cardinal Numbers.	Ordinal Numbers.
15	Fiftyne *fifteen*	Se fiftеoþa *the fifteenth*
16	Sixtyne *sixteen*[29]	Se fixteoþa *the sixteenth*
17	Seofontyne *seventeen*	Se feofonteoþa *the seventeenth*
18	Eahtatyne *eighteen*	Se eahtateoþa *the eighteenth*
19	Nigontyne *nineteen*	Se nigonteoþa *the nineteenth*
20	Tpentig *twenty*[30]	Se tpenteogoþa *the twentieth*
21	An ȝ tpentig *one and twenty.*	An ȝ tpenteogoþa *one and twentieth*
30	Ðritting *thirty*	Se þrittigoða *the thirtieth*
40	Feopertig *forty*	Se feopertеogoða *the fortieth*
50	Fiftig *fifty*	Se fiftеogoða *the fiftieth*
60	Sixtig *sixty*	Se fixteogoða *the sixtieth*
70	ÞUNDfeofontig *seventy*[31]	Se ÞUNDfeofontigoða *the seventieth*
80	ÞUNDeahtatig *eighty*	Se ÞUNDeahtatigoða *the eightieth*
90	ÞUNDnigontig *ninety*	Se ÞUNDnigonteogoða *the ninetieth*
100	ÞUNDteontig *an hundred*	Se ÞUNDteonteogoða *the hundredth.*
110	ÞUNDenlufontig *an hundred and ten*	&c. &c.
120	ÞUNDtpelftig *an hundred and twenty*	
200	Tpahund *two hundred*	
1000	Ðufend *a thousand.*	
	&c. &c.	

To the preceding Numerals may be added

54. Sum, fume, *some*, or *about*; as,

þrittiga fum, *some thirty*, or *about thirty*.
Sumetpegen, *about two*.
Sume ten, *about ten*.
Ba, begen, batpa, butu, butpu, *both*.
Tpin, getpin, *twins*.

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[29] In Cimbric SIAXTAN, *sixteen*.

[30] See Note 3, Chap. iii. page 4.

[31] The word ÞUND answers to the Mœso-Gothic **hnd** *a hundred*. The Saxons prefixed ÞUND to Numerals from 70 to 120. Junius thinks it is an expletive, as feofon *seven* and tig (in Gothic **TIГ**) *ten*, denote *seven tens* or *seventy* without ÞUND prefixed. The Goths post-fixed **hnd**. *See* Lye's *Dictionary* sub voce.

An-ꝼealꝺ (*one fold,*) *simple;* ꝛpẏ-ꝼealꝺ, *two-fold;* þꝛẏ-ꝼealꝺ, *three-fold.*

Sıð, *a journey, time,* especially in the Dative Plural ꝛıþum, ꝛıþon, or ꝛıþan, is added to numerals to denote *times;* as Feoꝑeꝛ ꝛıþon *four times,* Fıꝼ ꝛıðon *five times,* Hunꝺꝛeoꝼonꝛıȝ ꝛıþon *seventy times.* The three first Numerals have their own form to express this idea; as, æne *once,* ꝛpẏꝑa *twice,* þꝛẏꝑa *thrice,* or *three times.*

Declension of Numerals.

55. An, ane *one,* and ꝛum, ꝛume *some,* are declined like the adjective ȝoꝺ *good.*

Ba *both,* ꝛꝑa *two,* and þꝛẏ *three,* are declined thus:

N.	Ba	*both*
G.	Beȝꝛa	*of both*
D.	Bam	*to* or *by both*
A.	Ba	*both.*

Feoꝑeꝛ in the Dative remains ꝼeoꝑeꝛ; as in Orosius, p. 22, On ꝼeoꝑeꝛ ꝺaȝum *in four days*: but it makes ꝼeoꝑeꝛa in the Genitive.

Fıꝼ *five,* and ꝛıx *six,* are indeclinable.

Seoꝼon *seven* has a Genitive, ꝛeoꝼona.

Tꝑelꝼ has ꝛꝑelꝼum and ꝛꝑelꝼa; as, an oꝼ þam ꝛꝑelꝼum, an þaꝛa ꝛꝑelꝼa, *one of the twelve.* But it is often indeclinable; as, mıꝺ hẏꝛ ꝛꝑelꝼ leoꝛnınȝ-cnıhꝛum, *amidst his twelve learning knights* (*disciples*).

Tꝑenꝛıȝ *twenty,* and other words in ꝛıȝ are declined

N.	Tıȝ
G.	Tıȝ-ꝛa
D.	Tıȝ-um[a]
A.	Tıȝ.

[a] -on, -an.

These words in ꝛıȝ are used in the nominative and accusative both as nouns which govern the genitive,

and as adjectives which are combined with nouns in the same case; but in the dative and genitive they seem to be used merely as adjectives; as, tpentiȝ ȝeaꞃa, *twenty years:* þꞃẏttiȝ ſcillinȝaſ or ſcillinȝa *twenty* [*of*] *shillings*: tpentiȝum pintꞃum *for twenty years*, þꞃittiȝum þuſendum *by thirty thousands.*

56. The word HEALFE[32] *half*, before or after a nu-

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[32] Our ancestors made use of two ways in numbering things. The first consists of putting together nouns of number, and another noun or pronoun, without any conjunction; as, And þæſ ẏmb III pucan com ſe cẏninȝ Godꞃun þꞃittiȝa ſum þaꞃa monna þe in þam heꞃe peoꞃþuſte pæꞃon, *And about three weeks after king Godrun came with about thirty of the best men who were in the army.—Saxon Chronicle,* in the year DCCCLXXVIII. Bꞃocmail pæſ ȝehaten heoꞃa ealdoꞃman. ſe ætbæꞃſt ðanon ꞃiꞃtiȝa ſum, *Their captain was called Brocmail, who escaped thence with about fifty.—Saxon Chronicle,* in the year DCVII.

The second is the use and signification of the Numeral word healꞃe, *half,* which in Saxon increases not the number to which it is added, but only shows that half is to be taken from it. For instance: Oꞃ þꞃiddan healꞃꞃe hẏde, *of two hides and an half;* Feoꞃþe healꞃe stands for *three and an half;* as, Feoꞃþe healꞃe ȝẏꞃd, *three rods and an half:* Feoꞃþe healꞃe hund ſcipe, *three hundred and fifty ships:* Oþeꞃ healꞃ hund biſcopa, *an hundred and fifty bishops.* Wheelock and Gibson's *Chronicles,* in the year DCCCXCIII compared with each other, also fairly illustrate this rule; where that has Mid þꞃidde healꞃ hund ſcipa; and this Mid CCL ſcipa. So the Greeks said τριτον ἡμιωβολιον (pro duobus obolis et semisse), *for two oboli and an half:* ἑβδομον ἡμιταλαντον (pro sex talentis cum dimidio), *for six talents and an half.* The *Anglo-Saxon* manner of numbering is like the *Gothic,* and the *Gothic* like the *Greek.* After the same manner also the *Latins* say *Sestertius quasi semis tertius,* &c. The ancient *Cimbri* used this way of numbering, as AAR HALFTRIDIUM TUSANDA UTDROG HELGE MID GUTANUM SINUM, *In the year* MMD *Helgo went forth with his Goths* (See the 451st page of the 5th Book of Olaus Wormius's *Danish Monuments*). The present *Icelanders* also make use of this way of numbering; as, **i thein biskopsdom halft fiorda hundrad kyrckna** (*in hâc diœcesi* cccl *parochiæ*); *in this diocese there are three hundred and fifty parishes.* (Taken out of an old MS. at the end of a book of Olaus Wormius, that bears the title of *Regum Daniæ series duplex.*) The *Scots* likewise having been taught the old *Danish* and afterwards the *Anglo-Saxon* by our ancestors in the time of the Conquest, answer those who ask them What o'clock is it? It is *half ten,* which in *Latin* signifies *sesquinona est,* It is half an hour past nine. So, It is half

meral denotes that half must be taken from the number expressed, as

Oþeꝛ healꝛ, *one and a half,*
Ðꝛeo healꝛ, *or* } *two and a half,*
Ðꝛiðde healꝛe, }
Tpa ȝeaꝛe ꝟ þꝛiðde healꝛ, *two years and half the third,*
Feoꝛþe healꝛe, *three and a half.*

Ordinal Numbers are declined as Adjectives.

The Anglo-Saxons also expressed numbers in the same manner as the Romans, by the different positions of the following letters I, V, X, L, C, D, M [33].

CHAPTER V.

THE VERB.

57. A Verb [1] is said to be "that part of speech which signifies *to be*, or *to do*;" or it *asserts* something of a

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twelve, which in *Latin* signifies *semihora est post undecimam*, i. e. It is half an hour past eleven. In like manner, It is half one, i. e. *duodecima est et dimidia*, It is half an hour after twelve. Hickes's *Thesaurus*, p. 33. and Shelton's *View*, &c. p. 71.

[33] I signifies 1, probably because it is the simplest and plainest character in the alphabet: V stands for 5, because it was derived from the Greek Υ (upsilon), the fifth vowel: X resembles two V's, and signifies 10: L is supposed to represent the lower half of C, anciently written Ʇ (see Introduction, Specimen 4, page 10), and consequently expresses 50: C, *centum*, 100: D, *dimidium*, or half a thousand, 500; or it may be the half of CIↃ: M is supposed to be a contraction of CIↃ, or to denote *mille*: hence our *million*, or a thousand thousands.

[1] The essence of the verb consists in affirmation; and by this property it is distinguished from every other part of speech. An adjective expresses an accident, quality, or property of a thing, as conjoined with a noun: thus when we say "a wise man," *wisdom* is the name of the quality, and *wise* is the adjective expressing that quality, as joined with the subject *man*. Accordingly, every adjective is resolvable into the name of the thing implied, and any term of reference or conjunction, as *of*, *with*; but it affirms nothing. Thus if we say "a

noun: as, Se man luꝑaꝺ, *the man loveth*; here luꝑaꝺ is a verb, because it signifies *to do* something, or *asserts* the action of the noun *man*. Dıꝛ boc ẏꝛ, *his book is*; and Tpelꝼ pıtezа ꝛẏnꝺon, *twelve prophets are*. In these examples, ẏꝛ and ꝛẏnꝺon are known to be verbs, because they assert the *existence* or *being* of hıꝛ boc and ꝺpelꝼ pıtezа.

Anglo-Saxon verbs may be divided into *Active* and *Neuter* [2].

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wise man," which is equivalent to "a man *with*," or "*join* wisdom," or "a man *of* wisdom," there is no affirmation; an individual is singled from a species, under the character of wisdom, but nothing is asserted of this individual. If we say "the man is wise," or *vir est sapiens*, there is something affirmed of the man, and the affirmation is expressed by *is* or *est*. If wisdom, the thing attributed, and the assertion *is* or *est* be combined in the expression, as in Latin *vir sapit*, it is obvious that the essence of the verb consists, not in denoting the attribute wisdom, but in affirming that quality as belonging to the subject *vir* or *man*; for if you cancel the assertion, the verb is immediately converted into an adjective, and the expression becomes *vir sapiens*, a wise man.

As nouns denote the subjects of our discourse, so verbs affirm their accidents or properties. The former are the names of things, the latter what we say concerning them. These two, therefore, must be the only essential parts of speech: for to mental communication nothing else can be indispensably requisite, than to name the subject of our thoughts, and to express our sentiments of its attributes or properties. As the verb essentially expresses affirmation, without which there could be no communication of sentiment, it has been hence considered as the principal part of speech, and was, therefore, called by the ancient grammarians TO 'PHMA, VERBUM, *verb*, or *the* WORD, by way of eminence. The noun, however, is unquestionably of earlier origin. To assign names to surrounding objects would be the first care of barbarous nations; their next essay would be to express their most common actions, or states of being. This indeed is the order of nature, the progress of intellect. Hence the verb, in order and in importance, forms the second class of words in human speech; and, like the noun, is the fruitful parent of a great part of every vocabulary. See Crombie's *Etymology and Syntax of the English Language*, p. 89 and 110.

The formation of Verbs is given in Chap. v. note [4].

[2] It is allowed that this division is not strictly correct, and free from objection; as Neuter signifies *neither*, that is, neither active nor pas-

58. In regard to their inflection, verbs are *regular*, *irregular*, or *defective*.

59. To verbs belong *conjugation*, *mood*, *tense*, *number*, and *person*.

CONJUGATION.

60. Conjugation is a regular arrangement of the inflections incident to verbs.

In Anglo-Saxon, all the inflections of verbs may be arranged under one form; there is, therefore, only one conjugation[3].

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sive; which, as we do not acknowledge a passive voice, is not properly applied. The term *neuter* is used to denote merely a *state* or *posture*: as *to sleep*, *to sit*, &c.: or if it express the action of its nominative case, it will *not* have an object or accusative case; as *to walk*, *to run*, &c. An active verb, on the contrary, will always take an accusative case after it. We can thus easily distinguish an active from a neuter verb:—if the accusative case of a pronoun can be placed after the verb, it is *active*; if not, it is *neuter*.

[3] What is generally termed the passive voice, has no existence in the Anglo-Saxon, any more than in the modern English language. In every instance, it is formed by the neuter verb and the perfect participle It is true, the Romans had a passive voice or passive form of the word; because when *passion* or *suffering* was denoted, the verb had a different mode of inflection to that which was used in the active voice. They wrote in the active voice *amat*; in Saxon, he luƿaƿ, *he loves*, and in the passive *amatur*; in Saxon, he ẏrƺe luƿoƿ, *he is loved*. But neither the Saxon nor English have different inflections, for *suffering* is denoted by the neuter verb, and past participle. In parsing, every word should be considered a distinct part of speech: we do not call "*to a king*" a dative case in English, as we do "*regi*" in Latin, because the English phrase is not formed by inflection, but by the auxiliary words "to a." If then cases be rejected, by common consent, from English nouns, why may not the passive voice, and all the moods and tenses formed by auxiliaries, be rejected not only from the English, but its parent the Saxon? We shall then see these languages in their primitive simplicity. Dr. Wallis, one of our oldest and best grammarians, has divested the English of its latinized forms; and remarks, when speaking of his predecessors, Gill, Jonson, &c. "Omnes ad Latinæ linguæ normam hanc nostram Anglicanam nimium exigentes multa inutilia præcepta de Nominum Casibus, Generibus, et Declinationibus, atque Verborum Temporibus, *Modis et Conjugationibus*, de Nominum item et Verborum Regimine, aliisque

THE MOODS.

The change[4] a verb undergoes to express the *mode* or *manner* in which an action or state exists is called *mood*. There are four moods in Saxon: Indicative, Subjunctive, Imperative, and Infinitive.

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similibus tradiderunt, quæ a lingua nostra sunt prorsus aliena, adeoque confusionem potius et obscuritatem pariunt, quam explicationi inserviunt." See *Preface to Grammatica Linguæ Anglicanæ*, p. xxvi.

The chapter *De verbo* begins; "Verborum flexio seu conjugatio, quæ in reliquis linguis maximam sortitur difficultatem, apud Anglos levissimo negotio peragitur." This remark is equally applicable to the Anglo-Saxon. *Ibid.* p. 102.

The Rev. Dr. Crombie has treated the English verbs with his usual critical ability. See *Etymology and Syntax of the English Language*, p. 127. Mr. Grant's Grammar is upon the same plan, and deserves the attention of those who would fully understand the English language. Perhaps, however, both he and Dr. Crombie have pruned too much from the English verb.

Mr. Tyrwhitt observes, in his Essay on the English Language in the time of Chaucer (about 1350): The auxiliary *to ben* was also a complete verb, and being prefixed to the participle of the past time, with the help of the other auxiliary verbs, supplied the place of the whole passive voice, for which the Saxon language had no other form of expression. I *am*, thou *art*, he *is* loved; We, ye, they, *aren*, or *ben* loved. I *was*, thou *wast*, he *was*, loved, We, ye, they, *weren* loved. Todd's *Johnson*, vol. iv. p. 25, in appendix.

[4] *The Anglo-Saxon Language in the Second Stage of its Formation.*

FORMATION OF VERBS.

In the very early or uncultivated state of a language, the verb may be no other than the noun applied in a verbal sense, without any alteration of its form. This is frequently the case in the ancient Hebrew, and indeed in the modern English tongue; as *love, hate, fear, hope, dream, sleep*, &c. which we use both for things and actions, as nouns and verbs; though in Anglo-Saxon all these are regularly verbalized, as Slæpan *to have sleep* or *to go to sleep*. The Anglo-Saxon, however, reaches us in too advanced a state to afford many instances of this unaltered verbal application of the noun.

Mæg *power* ..... Mæg *may*
Teon *reproach, slander* .... Teon *to accuse*
Seon *the sight of the eye* .... Seon *to see.*

It is possible these may be only contractions of longer verbs.

The great body of Anglo-Saxon verbs are nouns verbalized by the

INDICATIVE MOOD.

62. Verbs are used in a particular form to *affirm*, *deny*, or *interrogate*, which form, from the principal use of it, is called the *Indicative* mood; as, Ic luꝼiȝe, *I love*, or *shall love*. Ne ꝼeꞃðe, *He went not*. Luꝼaꞃꞇ þu me, *Lovest thou me?*

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addition of the final syllables, an, ıan, or ȝan, or (as sometimes written) ean, ȝean, ȝıan. These final syllables, expressive of action, motion, or possession, are fragments of words which now make their appearance only in the form of verbs, the original substantives from which they were derived, having dropt into total disuse.

These almost-primitive verbs are the following:

Anan, or an, *to give, to add*; thence Anenð, *giving, adding*, and Anað, anoð, &c. *given, added*

Ganȝan, or ȝan, *to go, to move* — Ganȝenð, *going, moving*; and Ganȝeð, *gone, moved*

Aȝan, *to have, to possess* — Aȝenð, *having, possessing*; Aȝæð, &c. *possessed.*

Anan, which in its simplest form is An, makes also enð, anð, &c. for anenð; and að, oð, &c. for anað: Ganȝan, which is only ȝan doubled, makes ȝenð, ȝanð, &c. and ȝeð, ȝað, &c. for ȝanȝenð, and ȝanȝað.

The terminations ıan, and ȝan are from Gan *to go*, or Aȝan *to possess*: and An is sometimes from its own verb, and at others a contraction of ȝan and aȝan.

By the aid of these terminations nouns acquire a verbal signification: as,

Beboð	*a command*	Beboðan	*to give a command, to command*
Bloꞇ	*a sacrifice* .	Bloꞇan	*to give a sacrifice, to sacrifice*
Bꞃoc	*misery*	Bꞃocıan	*to add misery, to afflict*
Bẏꞃmꞃ	*reproach* ..	Bẏꞃmꞃıan	*to give reproach, to deride*
Cele	*cold*	Celan	*to give cold, to cool*
Ceꞃꞃe	*a bending* ..	Ceꞃꞃan	*to give a bend, to return*
Cnẏꞇ	*a knot*	Cnẏꞇꞇan	*to give a knot, to tie*
Cuꞃꞃ	*a curse*	Cuꞃꞃan	*to give a curse, to curse*
Cẏꞃm	*a noise*	Cẏꞃman	*to cry out*
Coꞃꞃ	*a kiss*	Coꞃꞃan	*to kiss*
Dæl	*a part*	Dælan	*to give a part, to deal, to divide*
Deaȝ	*colour*	Deaȝan	*to give a colour, to tinge.*

SUBJUNCTIVE MOOD.

The Subjunctive mood generally represents a conditional or contingent action, and is subjoined to some

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Others are formed from Gan *to go*; as,

Bæð *a bath*, Bæþian originally Bæþȝan *to go to a bath, to wash*
Biðde (Gothic ᛒᛁᛞ) *a prayer*, Biddan originally Biddeȝan (Gothic ᛒᛁᛞᛋᚨᚾ), *to go to pray, to pray*
Cið *a quarrel*, Ciðan (originally Ciðȝan) *to go to quarrel, to quarrel*
Comp *a battle*, Compian *to go to battle, to fight*
Sþenȝan *to go to swing, to swing.*

Others are formed from Aȝan *to have, to possess, to acquire*; as,
Bliſſ *joy*, Bliſſian (originally Bliſſ) *to have joy, to rejoice*
Bloſtm *a flower*, Bloſtmian (originally Bloſtmaȝan) *to have a flower, to blossom*
Bẏe *a habitation*, Bẏan (originally Bẏaȝan) *to have a habitation, to inhabit.*
Bẏſeȝ *business*, Bẏſȝian *to have business, to be busy*
Caþ *care*, Caþian (originally Caþ-aȝan), *to have care, to be anxious*
Ceap *cattle*, Ceapian *to acquire cattle, to buy*
Dæȝ *day*, Dæȝian *to have day, to shine*

That Gan and Aȝan have been often contracted into An or Ian, is evident from several verbs, in which they appear both in their original and contracted form; as in these undoubted instances:
Liſ, *life*; Liſiȝean, Liſian *to have life, to live*
Luſ, *love*; Luſiȝan, Luſian *to have love, to love*
Þeþiȝean; Þeþian *to go to praise, to praise*
Geþẏld, *patience*; Geþẏldȝian, Geþẏldian *to have patience*
Feſeþ, *a fever*; Feſeþȝan, Feſþian *to have a fever*
Fleo, *a fly*; Fleoȝan Fleonne, Fleon, Flion *to go to fly, to fly.*
Fẏlc or Folc, *people*; Fẏlȝan, Filiȝian, Filian, *to follow.*

This contraction of Gan and Aȝan is also indicated by many verbs which now end in their first state in an or ian, yet when adjectived adopt the syllable Genð, thus proving their original ending to have been Gan or Gen; as,

Fþeſþian *to comfort*	makes	Fþeſeþȝend, Fþeſþiȝenð, Fþeſþienð, Fþeſþenð	*comforting*
Fþemian *to profit*		Fþeomiȝenð, Fþeomiend	*profiting*
Fulian *to defile*		Fuliȝenð	*defiling*
Gæmnian *to go to play*		Gæmniȝenð	*playing, gaming.*

The

member of the sentence, sometimes expressed, but often understood: as, Ic eop ſÿlle nıpe bebod ꝥ ge luꝟıon eop beꝛpÿnan, *I give you a new commandment, that ye love one another.* St. John, xiii. 34. Ðæꝛ ꝥu oncnape, *That thou mightest know.* St. Luke, i. 4.

The great principle upon which the Anglo-Saxon nouns are converted into verbs, being evident, it may be necessary to notice a few peculiarities.

1st, In some instances, two distinct verbs are condensed into one; as,

Faꝟan, *to go, to depart*	Beodan, *to bid*	form	Foꝟbeodan, *to bid to depart,* i. e. *to forbid*
	Bæꝟan, *to bear*		Foꝟbæꝟan, *to depart and bear,* i.e. *to forbear*
	Buzan, *to bow*		Foꝟbuzan, *to go to bend,* i. e. *to swerve, to decline*
	Ceoꝟꝟan, *to cut*		Foꝟceoꝟꝟan, *to go to cut, to cut*
	Deman, *to judge*		Foꝟdeman, *to go to condemn, to condemn*
	Lætan, *to let, to leave.*		Foꝟlætan *to leave to go, to let go.*

Anan and Ganzan are evidently of this description.

Anbuzan, *to obey, to bow to.* Here is An at the beginning and the end: it was once probably Anðbuzan *giving-bowing.*

Ge-anbıdıan, *to wait;* here is a double prefix, Ge-an, both of the same meaning, viz. *Give.* Ge being imperative of to give, used anciently as a verbalizing prefix, perhaps in imitation of the Keltic incipient inflexions, till by use and corruption it was preserved, after a better form had been adopted, and applied for the sake of emphasis without any addition to the meaning—Gie, Scotch, Ge, German. There are very few Anglo-Saxon verbs now in being without the terminating an, but there may have been previously to that method of forming verbs. The prefix Be is also evidently a fragment of an ancient method of making verbs. An, as a prefix, the same.

Foꝟ is either Faꝟan, or Foꝛe *before,* or Foꝟ *cause.*

2nd, In others an unaltered noun and a verb are united: as,

ꝟıꝛc, *a feast;* Fÿllan, *to fill;* ꝟıꝛcfullıan, *to banquet.*

ꝟalðoꝟ, *glory;* Fÿllan, *to fill;* ꝟalðoꝟfullıan, *to glorify.*

Loꝛ, *praise;* Sıngan, *to sing;* Loꝛꝛangıan, *to sing praise;* also Loꝛıan, *to praise.*

ꝟın, *wine;* Ðpeol, *a wheel,* and Teozan, *to draw;* thence ꝟæltıgan, ꝟæltıan, ꝟæltan, *to roll,* and ꝟın-pæltıgan, ꝟın-pæltıan, *to reel with wine.*

3d, Some verbs are formed from words, which either do not now exist in the Anglo-Saxon, or exist only as adjectives, the original noun

This mood, from denoting *duty, will, power*, is sometimes called the *Potential mood;* and from expressing a wish, it is occasionally denominated the *Optative mood.*

IMPERATIVE MOOD.

63. The form of the verb used for *commanding, intreating, permitting*, &c. from the chief use of it, is called the *imperative mood*, as, Ƿrıt fıftıȝ, *Write fifty*. Luke, xvi. 6. The imperative is formed from the infinitive by rejecting the termination; as, Gẏfan *to give*, ȝẏf *give*, or ȝıf þu *give thou*.

INFINITIVE MOOD.

64. The infinitive mood expresses the *action* or *state* denoted by the verb in a general manner, without any reference to number, person, or time[5]. It may be de-

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no longer remaining in the language. To discover that original noun, the collateral kindred languages must be examined; since, owing to the advanced state in which the Anglo-Saxon tongue comes under our observation, it does not contain in its vocabulary all its own elements; as,

Baꞃ, in the Franco-Theotisc, *fruit, any product of the earth;* makes Anglo-Saxon Beꞃan, *to give fruit, to bear.*

Ƿrıtȝ, in the Gothic, *a letter;* makes Anglo-Saxon, Ƿrıtan, *to write.*

Ꞃeꞃa, in the Franco-Theotisc, *fame;* Anglo-Saxon Ꞃæꞃa, *illustrious*, and Seȝan, *to say*, make Ꞃæꞃꞃıan, originally Ꞃeꞃa-ȝeȝan, *to speak praise, to celebrate.*

Can, Keltic, *a head;* Cannan, cennan, cunnan, *to know.*

Con, Icelandic, *a woman;* Cennan, *to procreate, to conceive.*

These two verbs, being conjugated exactly alike, and the primitive noun of each not being employed in Anglo-Saxon, are liable to be confounded, unless their respective significations be carefully distinguished.

[5] "That it has, in itself, no relation to time evidently appears, from the common use we make of it; for we can say, with equal propriety, I was obliged *to read yesterday*, I am obliged *to read today*, I shall be obliged *to read tomorrow*." Pickbourn's *Dissertation on the English Verb*, p. 2.

nominated a verbal noun[6], and ends in an, ean, ian, gan, gean or gian; as Lufian[7] *to love.*

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[6] In what light are we to consider the phrase *to plant,* generally termed an infinitive, or to what class of words is it reducible? It cannot be a verb, as it does not affirm any thing. It expresses merely an action, or state abstractedly. Hence many grammarians have justly considered it as no part of the verb: and in the languages of Greece and Rome, the infinitive was employed like a common substantive having frequently an adjective joined with it, and subject to the government of verbs and prepositions.

When I say, *legere est facile* (to read is easy), it is obvious that there is only one sentence in each of these expressions. But if *legere* (to read) were a verb, as well as *est* (is), then there would be two verbs, and also two affirmations, for affirmation is inseparable from a verb. I remark also that the verbal noun *lectio* (reading) substituted for *legere* (to read) would precisely express the same sentiment. I therefore decidedly concur with those grammarians, who are so far from considering the infinitive as a distinct mood, that they entirely exclude it from the appellation of verb.

It may be asked, what then is it to be called? I observe, that it matters little what designation be assigned to it, provided its character and office be fully understood. The ancient Latin grammarians, as Priscian informs us, termed it properly enough, *Nomen Verbi,* "the noun or name of the verb." To proscribe terms which have been long familiar to us, and by immemorial possession have gained an establishment, is always a difficult and frequently an ungracious task. Its usual name will therefore be retained, as these observations on its real character will prevent any misapprehension. Crombie's *Etymology,* p. 137.

[7] "The first care of men, in a rude and infant state, would be to assign names to surrounding objects; (see Note [1] page 131) and therefore the noun, in the natural order of things, must have been the first part of speech. Their inventive powers would next be employed to express the most common energies or states of being, such as are denoted by the verbs *to do, to be.* Hence, by the help of these combined with a noun, they might express the energy or state of that thing, of which the noun was the name. Thus, I shall suppose that they assigned the word *plant,* as the name of a vegetable set in the ground; to express the act of setting it, they would say, *do plant,* that is, *act plant.* The letters *d* and *t* being nearly allied, it is easy to conceive how the word *do,* by a variation very natural and common to all languages, might be changed into *to,* and thus the word *to* prefixed to a noun would express the correspondent energy or action." See Crombie's *Etymology,* p. 134.

Mr. Horne Tooke gives the derivation of *to,* thus: "The preposi-

PARTICIPLES.

65. A Participle[8] is derived from a verb, and partakes of the nature of an adjective, in agreeing with a noun; and of the nature of the verb, in denoting action or being; but differing from it in this, that the participle implies no affirmation[9].

There are two participles; the Imperfect and the Perfect.

66. The imperfect participle[10] in Anglo-Saxon, is formed by substituting ande, ænde, ende, inde, onde,

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tion *To* (in Dutch written TOE and TOT, a little nearer to the original) is the Gothic substantive ᛏᚨᚾᛁ or ᛏᚨᚾᚺᛏᛊ i.e. *Act, Effect, Result, Consummation.* Which Gothic substantive is indeed itself no other than the past participle ᛏᚨᚾᛞᚨ or ᛏᚨᚾᛞᚨᛊ of the verb ᛏᚨᚾᚷᚨᚾ *agere.* And what is *done,* is *terminated, ended, finished.*

" After this derivation, it will not appear in the least mysterious or wonderful, that we should in a peculiar manner, in English, prefix this same word *to* to the infinitive of our verbs. For the verbs, in English, not being distinguished, as in other languages, by a peculiar termination, and it being sometimes impossible to distinguish them by their *place,* when the old termination of the Anglo-Saxon verbs was dropped, this word *to* (*i. e. Act*) became necessary to be prefixed, in order to distinguish them from *nouns,* and to invest them with the *verbal* character: for there is no difference between the NOUN, *love,* and the VERB, *to love,* but what must be comprised in the prefix TO." *Diversions of Purley,* vol. i. p. 350.

[8] Participles might very properly be separated from verbs, and considered a distinct part of speech: they are here associated with the verb for facility in reference, and that their origin and connexion may be more easily seen.

[9] See Dr. Crombie's *Grammar,* p. 146, and Grant's *Grammar,* p. 64.

[10] " It denotes the gradual progress, or middle of an extended action, without any particular regard either to the beginning or end of it; *i. e.* it represents an action as having already been begun, as being in its progress, or going on, but as not yet finished. Thus, Yesterday at ten o'clock, he was *writing* a letter; *i. e.* the action of writing had been begun before that time, was then in its progress, or going on, but not ended." Pickbourn's *Dissertation on the English Verb,* p. 5.

unde, and ynde[11] for the infinitive terminations, and represents an action as going on, but not ended: as, Se pæp hælende ælce adle, *He was* HEALING *every disease.* Matt. iv. 23.

THE PERFECT PARTICIPLE.

67. The perfect participle[12] denotes an action that is perfect or complete, and is formed by changing the infinitive terminations into ad, æd, ed, id, od, ud, and yd, and often prefixing ge[13]; as from Lupian *to love*, is formed Lupod, or Gelupod, *loved*; from Alyfan *to redeem*, Alyfed *redeemed.*

When verbs have the letters t, p, c, h, x and f, preceded by a consonant, going before the infinitive termination, they often not only reject the vowel before d in the participle, but change d into t; as from Dyppan *to dip*, would be regularly formed Dypped *dipped*, contracted into Dypd, Dypt, and Dyp *dipped.*

All participles are declined like adjectives.

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[11] The participle becomes a substantive by taking away the final e, as from lupiande, *loving*, we have lupiand, *a lover*; hælande, *saving*, Hælend, *the Saviour.*

[12] "All that is peculiar to the participles is, that the one signifies a *perfect*, and the other an *imperfect* action. The one points to the middle of the action or state denoted by the verb, and the other to the completion of it; or, in other words, the one represents an action in its progress, *i. e.* as begun, and going on, but not ended, as *performing*, but not as *performed*: whereas the other denotes an action that is perfect, or complete, an action not that is *performing*, but that is *performed.*" Pickbourn's *Dissertation on the English Verb*, pages 14 and 15.

[13] The Anglo-Saxons often prefix to past participles A, Æ, Be, For, and Ge, merely as augments. But Be prefixed to participles and other parts of verbs, often expresses an active signification; as, behabban, *to surround*; beganган, *to perform.* Ge sometimes denotes a metaphorical signification: as hyran, *to hear*; gehyran, *to obey, to listen to*; healdan, *to hold*; gehealdan, *to support*, &c. It also forms a sort of collective word, when prefixed to nouns or verbs; as gebropru, *brethren*; gehuran, *household*; gemagap, *kindred*, &c. See Rask's *Grammar*, Part iii. sect. 5.

TENSE.

68. Tense[14] is that variation of the verb which is used to signify *time.*

Verbs, relating to the time of any action or event, undergo two changes of termination; the one to express time *Indefinite,* and the other time perfect or past: there are, therefore, two tenses or times, the *Indefinite,* and the *Perfect* or Past.

THE INDEFINITE TENSE.

69. Time indefinite[15] may refer either to the present period, or to a future, and thus comprehends what are generally termed the present and future *tenses* or times; in many instances it is, in the strictest sense of the term, indefinite, referring to any period, and appearing to have scarcely any connexion with time[16], as Ic lufiȝe *I love*:

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[14] Is not *tense* derived from the Latin *tensus,* used to denote that *extension,* or inflection of the word, by which difference in time is implied, or difference in action is signified?

[15] As—I write every day; I write now; I write to him tomorrow.

[16] In English we have one tense to denote the action indefinitely, both as to its progression or its perfection, and as to its time, though generally referred to the present. We have another, to express inferentially that the action is past, because it denotes its completion; and though the completion of an action may be contemplated as future, yet when no note of futurity is employed, we may naturally refer its completion to past time. For a future action, either as proceeding or completed, neither we nor our Saxon ancestors have a simple and appropriate form of expression. This circumstance is not peculiar to the Saxon and English languages. The reason perhaps may be, that a future action is a non-entity. It is purely ideal—an object merely of mental contemplation. When we say "I shall," "I will," we strictly express present duty—present inclination; the futurity of the action, as necessarily posterior to the volition and sense of obligation, is inferred, not expressed.

When we employ the bare name; as, *love, plough,* the action may be contemplated as existing in time *generally,* that is, past, present, or future; and hence its use in expressing 1st, necessary truths, and general propositions, which are true at all times; as, "The whole *is* greater than a part," "The wicked *flee* when God *pursueth.*" 2nd, Customary actions or employments; as, "He *works* for his daily

Eaðiȝe ꝼẏnð milð heoꝼtan, *Blessed are the (mild hearted) merciful.* Ic ꝼecȝe, *I say.*

THE PERFECT OR PAST TENSE.

70. The perfect or past tense, from its name, evidently denotes an action as past or finished, and is

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bread." 3d, Historical facts; as, "Annibal *conquers* and *takes* great booty." As this word really denotes nothing but an indefinite action *generally*, it is evident that it may be so employed, that any time, past, present, or future, may be implied. In this respect our present tense must resemble its prototype, the Saxon present. Indeed, strictly speaking, that which is denominated present time, how minute so ever it may be considered, is nothing but a part of the past associated with a part of what is to come, a convenient sort of ideal limit, between the two extremes of past time and future, or any portion of time including what we term the *present instant*, which is itself composed of the past and the future. If the English or Saxon language do possess a tense capable of implying futurity, then, that tense is the one commonly considered as the present.

"*Hold* you the watch tonight?—We *do*, my lord." (Shakspeare.)

"I *go* a fishing. We also *go* with thee." (John, xxi. 3.)

"We *go* to town tomorrow. See Grant's *Preface to Grammar*.

A remark of the late amiable and indefatigable H. Martin, in a letter to a friend, is so much to the point, that I shall transcribe it. "One thing I have found, that there are but two tenses in English and Persian." "I will go;" in that sentence, the principal verb is *I will*, which is the present tense. "I would have gone;" the principal verb is *I would*, or *I willed*. *Should* also, is a preterite, namely *shalled*, from *to shall*. (See Martin's *Life*, p. 312.) He might have added that *go*, and *have*, were verbs in the infinitive mood. Should any doubt this because there is no sign of the infinitive mood, let them examine the same sentence in Saxon, and they will need no other proof. Ic ẏlle ꝼaꝼan, and Ic ꝑolðe hæbban;—here ꝼaꝼan, and hæbban, are known to be in the infinitive mood by their termination, -an.

There are not, in English or Saxon, as in some other languages, any forms of the verb, implying possession, power, ability, or the like. Our verbs, with genuine simplicity, refer solely to the mere action or state. "I have written" is no more a real tense than "I possess my own finished action of writing," nor "I may write" than "I am allowed or permitted to write." If such phrases are to be termed tenses, then "to a king," "of a king," and the like, ought to be regarded as cases. *Preface to* Grant's *Grammar*, p. vii. and viii.

"I may write" is in Saxon Ic mæȝ ꝑꝼitan. Mæȝ is the indicative mood, indefinite tense. See *Etymology*, 92. Ꝑꝼitan is in the

formed[17] from the infinitive mood by adding ed, ede, od, ode, after the rejection of the infinitive terminations an, ean, ian, gan, gean, gian; as, Infinitive, lufian *to love*, Perfect, he lufode *he loved*.

71. Verbs having the consonants d, f, g, l, m, n, p, r, and ð, before the infinitive termination, often contract this tense, and have only de added instead of ede or ode; as, betȳnan *to shut*, betȳnde *I shut* or *have shut*; adræfan *to drive away*, adræfde *I drove away*; alȳran *to redeem*, alȳrde *redeemed*.

The d is often changed into its corresponding consonant t when preceded by the consonants t, p, c, h, x, and r, as well in the perfect tense as in the participle (see p. 140); metan *to meet*, met-te *met*, for met-de: Dȳppan *to baptize* or *dip*, dȳpte *baptized* or *dipped*.

Verbs which end in dan or tan with a consonant preceding, do not take an additional d or t in the past tense, as rendan *to send*, rende *sent*; ahneddan *to liberate*, ahnedde *liberated*; plihtan *to plight* or *pledge*, plihte *plighted* or *pledged*; settan *to set*, sette *set*.

NUMBER AND PERSON.

72. One or more persons may speak, be spoken *to*, or spoken *of*: Hence the origin of NUMBER and PERSON.

Verbs have two numbers, the Singular and Plural; as, Ic lufige *I love*, Ge lufiað *we love*.

73. There are three persons in each number.

	SINGULAR.	PLURAL.
First Person	Ic luf-ige[18]	Ge luf-iað
Second Person	Đu luf-ast	Ge luf-iað
Third Person	He luf-að.	Hi luf-iað.

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infinitive, as is evident by the termination -an. The English may be parsed in the same manner. See Grant's *Grammar*, p. 83, and 115.

[17] For the formation of this tense in the primitive Anglo-Saxon, see note [90].

[18] On all occasions when e follows i, a g is inserted between them; as, first person singular lufie, and with g inserted lufige; and so the

The first person singular is formed from the infinitive by changing -an or -ean &c. into e, and the second into ſt, aſt, or eſt, and the third into að, eð, ð[19].

In the third person[20] singular the aspirate ð is often

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participle luſiende becomes luſizende: ȝ is often found before an a, either alone or with e; as, ſceapiȝan, ſceapiȝean *to shew*, which are the same as ſceapian, *to shew*.

[19] Those in dan take tſt in the second person of the present, but the third person commonly takes merely a t; sometimes, however, we find deſt and deð;—as ledan, *to lead*, þu lætſt, he lætt, *thou leadest, he leads*, or leadeſt, lædeð: ſendan, *to send*; þu ſentſt, he ſent, or ſendeſt, ſendeð; in the perfect, lædde, ſende; in the past participle lædd or læd, and ſend. And, in the same manner, ſcýdan, *to adorn* or *deck*; ſcýt, ſcýdde, ſcýdeð: in the plural, ſcýdde, ſedan, *to feed*. See Rask, p. 57.

[20] *Modification of the Verb.*

The Anglo-Saxon verb in the early and less cultivated age of the language, appears in three states, two of which have been already described. 1st, The simple noun verbalized, see page 133, note [4]. 2nd, The verb adjectived, see in note [3] p. 95.—The only state to be discussed here, is,

3dly, The verb adapted to a substantive agent.

Verbs, like nouns, have two numbers, the singular and the plural: and at a distant period they were like them impersonal, or rather, they were only modified, to what is now called the third person, in each number.

Time indefinite, in the singular number, generally ends in ð or ht; thus Luſian, *to love*, adapted to the substantive *man*, becomes Luſað, Luſeð, or Luſð; as, Man luſað, *man loveth* or *will love*. See *Etymology*, sect. 73. The plural number of the indefinite also ends in ð or að: as, Ðýrſtan, *to thirst*, men þýrſtað. The plural is also formed by substituting en, on, an, un, &c. for ð or að.

The formation of the Past Tense and Participle.

The primitive preterite or past tense in Anglo-Saxon is formed by the change of the characteristic vowel or diphthong of the verb, that is, of that vowel or diphthong in the verb which precedes the verbalizing termination, an, ian, ean, ȝan, &c., as in Ridan, *to ride*, the vowel i changed to a, makes the preterite Rad, as Man rad, *man rode*; in Fanan, *to go*, the a turned into o, makes the preterite Fon, as Man fon, *man went*, &c.

In consequence of the improvements of a later age in the structure of the preterite, this original formation exists in comparatively few verbs: and those few, from inattention to that original principle, the

changed into the soft ꞇ; as, aꞃiꞅꞇ *he riseth*. This may be frequently observed, when the infinitive ends in ꝺan, ꞅan, or ꞇan; as ꝼæꝺan *to feed*, ꝼeꞇ *feedeth* or *will feed*:

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change of the characteristic vowel, are now generally represented as anomalies in the language. They appear to have been left unmodernized, either from accidental neglect, or because they were not capable of improvement. But as the ideas here suggested, hold equally true of many modern English irregular verbs, it is a circumstance of much consequence to the accuracy and truth of this theory, that some of the Anglo-Saxon verbs exist, and are used, in the preterite tense in both forms, and thus distinctly exhibit the original and the more cultivated modification.

To understand this subject clearly, it must be remembered that the past tense is formed by changing the characteristic vowel of the verb,—that what is commonly called the past participle is nothing but the past tense *adjectived*,—that the past participle ends in eꝺ, eꝺe, oꝺ, oꝺe, en, ene, &c. with occasional variations,—and that the modern or cultivated Anglo-Saxon and English past tense is no other than the past participle, with that usurped signification.

Hence, it follows that the common Grammars do not exhibit the original form of the verb in this tense, except in those verbs which have been left unadjectived, and are now classed as irregulars: but the list of irregular verbs is composed of several sorts, the irregularities of which proceed from different causes; viz. some of them, as we have been describing, have the original past tense; some change c and ȝ into h; and others, for the ease of pronunciation, slightly deviate from their proper adjectived terminations, and instead of eꝺ, end in -ꝺ, -ꝺe, -ꞇ, -ꞇe, -hꞇ, or -hꞇe, &c.

Ancient Conjugation of the Anglo-Saxon Verbs.

The Verb as adapted to a Substantive Agent.

uns Verbalized, Simple Verb.	*Indefinite.* Sing.	Plu.	*Preterite.* Singular.	Plural.	*In like manner are formed the Compounds.*
eoȝan, *to* *fer*, or *lead*	Man	Men	Man aꝺꞃeaȝ	Men aꝺꞃuȝon	
ꞅan, *to arise*	-aꞃiꞅeꝺ-ꞇ		— aꞃaꞅ		
ꝺan, *to bind*			— banꝺ - - - - - - - - -		Gebinꝺan
ꞅan, *to choose*			— ceaꞅ - - - - - - - - -		Geccoꞅan
man, man, man, *to come*			— com, cum, cꝑom —	{comon cumon	
ꝼan, *to dig*			— {ꝺulꝼ, ꝺielꝼ, ꝺelꝼ, ꝺealꝼ, ꝺalꝼ		

pæran *to rush*, pærð *he rusheth*: hætan *to name, to call*, hæt *he called*.

When the infinitive ends in an with a vowel before it, the plural persons end in iað; as, Dingpian *to hunger*,

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Nouns Verbalized, or Simple Verb.	*Indefinite.* Sing. Plu.	*Preterite.* Singular.	Plural.	*In like manner are formed the Compounds.*
Dpifan, *to drive*	Man Men	Man dpaf	Men	Adpifan, Bedpifan.
Fengan, Fon, *to take*		— fenz, foh		Be-fangan, Underfangan.
Ge-feon, Sean, *to see*		— gefeh, gefeah, gefeag, gefag, fap	— Ge-fapon	
Gifan, *to give*		— zaf		
Grindan, *to grind*		— zpand, zpund	— zpundon	
Delpan, *to help*		— hulpe		Ge-helpan
Dpeofan, *to rush*		— hpeof, hpuf, hpufe	— hpufon	Athpeofan
Leofan, *to lose*		— leaf		Forleofan
Niman, *to take*		— nam		Geniman
On-zitan, Gitan, so Getan, Gytan, *to understand*		— onzeat	— onzatun	
Ridan, *to ride*		— pad		Onridan
Sprecan, *to speak*		— fprec	— fprecon	
Standan, *to stand*		— ftod		Vip-standan
Teozan, teon, *to lead, to draw*		— teh, tuze		A-teon

The English past participle ends indifferently, as the Anglo-Saxon, in ed or en, though ed is the more common, and is generally used for the modern regular past tense of the verb. From the instances below, it may be seen how, in some verbs, the participial termination has entirely superseded the original past tense, in some it exists along with it, and in others has not been applied at all, whilst in a few instances the original past tense stands equally as a past participle.

Simple Verb.	*Past Tense*		*Past Participle*	
	Primitive.	*Modernized.*	*Primitive.*	*Modernized.*
Awake	Awoke	Awaked	———	Awaked
Bear	Bore	———	———	Borne, *i. e.* Boren

hıngꞃıað *we, ye, they hunger*: þẏꞃıan *to curse*, þẏꞃıað *we, ye, they curse.* If it end in eon, they are formed

Simple Verb.	*Past Tense.* *Primitive.*	*Modernized.*	*Past Participle.* *Primitive.*	*Modernized.*
Begin	Began	———	Begun	———
Break	Broke	———	———	Broken
Choose	Chose	———	———	Chosen
Cleave	Clove	Cleft, *i. e.* cleaved	———	Cloven, Cleft, *i. e.* cleaved
Crow	Crew	Crowed	———	Crowed
Dig	Dug	Digged	Dug	Digged
Drive	Drove	———	———	Driven
Drink	Drank	———	Drunk	———
Fly	Flew	———	———	Flown, *i. e.* flowen
Hang	Hang	Hanged	Hung	Hanged
Ride	Rode	———	Rode	Ridden
Shine	Shone	Shined	Shone	Shined
Sweat	Swet	Sweated	Swet	Sweated
Thrive	Throve	Thrived	———	Thriven
Love	———	Loved	———	Loved
Walk	———	Walked	———	Walked

The last two are called regular verbs.

The Anglo-Saxon verbs of this description are not numerous, but in general distinct and satisfactory,—premising that the past participle ends in en, and eð, that it is liable to great contractions, and that it forms the modern past tense of the verb.

Simple Verb.	*Preterite or Past Tense.* *Primitive.*	*Improved, being no other than the Past Participle.*
Ꞁgan, *to own*	Man ah	aht, *i. e.* aheð, ahð, aht.
Beoðan, *to command*	— beað	buðe, *i. e.* bueð.
Beꞃꞃınan, *to inquire*	— beꞃꞃan	beꞃꞃune, *i. e.* beꞃꞃu-en
Bıððan, *to entreat*	— bað, bıt	bæð, *i. e.* bæeð.
Buȝan, *to bow*	— beah	bıȝðe, beȝðe, *i. e.* beȝeð.
Bıȝean, *to bend*	— buȝe	
Faꞃan, *to go*	— ꞃoꞃ	ꞃeꞃðe, *i. e.* ꞃeꞃ-eð.
Gemunan, *to remember*	— ȝemune	ȝemunðe, *i. e.* ȝemun-eð
Geotan, *to pour out*	— ȝut	ȝeote, *i. e.* ȝeoteð, ȝeotet, ȝeote.
Getan, *to get*	— ȝeot	ȝeotte, *i. e.* ȝeoteð, ȝeotet, ȝeotte.
Luꞃıan, *to love*	— leoꞃ	luꞃoðe
Settan, *to place*	— ꞃet	ꞃeotte, ꞃette, *i. e.* ꞃeoteð, ꞃeotet, ꞃeotte, ꞃette.
Spıȝan, *to be silent*	— ꞃuþ	ꞃuþoðe, *i. e.* ꞃuþeð.

These remarks were developed by this single presumption—that the irregular verbs are mostly the oldest verbs in every language; and

in eoð: as, ȝeȝeon *to see*, ȝeȝeoð *we, ye, they see*; but if a consonant goes before an, then they end in að:

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are irregular, because they either did not or would not take the more modern improvements. (*The substance of the preceding note is from Mr. Webb's MSS.*)

"Our ancestors did not deal so copiously in adjectives and participles as we, their descendants, now do. The only method they had to make a past participle was by adding eð or en to the verb; and they added either the one or the other indifferently, as they pleased (the one being as regular as the other), to any verb which they employed: and they added them either to the indicative mood of the verb, or to the past tense. Shak-ed or shak-en, Grow-ed or grow-en, &c. were used by them indifferently. But their most usual method of speech was to employ the past tense itself, without participializing it, or making a participle of it, by the addition of eð or en. So likewise they commonly used their substantives without adjectiving them." *Diversions of Purley*, vol. ii. p. 91.

To what has been previously stated in this note, respecting the Saxon and English verbs, may be added Mr. Tyrwhitt's remarks. He says, that English verbs about the time of Chaucer, in 1350, were very nearly reduced to the simple state in which they are at present. They had only two expressions of time, the present and the past. All the other varieties of time were expressed by auxiliary verbs.

In the inflexions of their verbs, they differed very little from us in the singular number: *I love, thou lovest, he loveth.* But in the plural they were not agreed among themselves; some adhering to the old Saxon form; *We loveth, ye loveth, they loveth*; and others adopting what seems to have been the Teutonic; *We loven, ye loven, they loven.* In the plural of the past tense the latter form universally prevailed. I loved, thou lovedst, he loved; *We loveden, ye loveden, they loveden.*

In the quotation from Trevisa (See the history of the English language in Introduction to Todd's *Johnson*, p. 62.) it may be observed, that all his plural verbs of the present tense terminate in *eth*, whereas in Sir John Mandeville and Chaucer they terminate almost as constantly in *en*.

The second person plural in the imperative mood regularly terminated in *eth*, as *loveth ye*; the final consonants however, according to the genius of the language, were frequently omitted, especially in verse. "The Saxon termination of the infinitive in *an* had been long changed into *en*: *To loven, to liven*, &c. and they were beginning to drop the *n*; *To love, to live.*"

The participle of the present time began to be generally terminated in *ing*, as, *loving*; though the old form which terminated in *ende*, or *ande*, was still in use; as, *lovende* or *lovande*. The participle of the past time continued to be formed as the past time itself was, in *ed*;

as, þyrstan *to thirst*, þyrstaþ *we, ye, they thirst*. The plural persons also end in en, on, un, as well as aþ:

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as, *loved*; or in some contraction of *ed*: except among the irregular verbs, where for the most part it terminated in *en*: as, *bounden, founden*.

The methods by which the final *ed* of the past tense and its participle was contracted or abbreviated, were chiefly the following.

1. By throwing away the *d*.

This method took place in verbs whose last consonant was *t* preceded by a consonant. Thus, *caste, coste, hurte, putte, slitte*, were used instead of *casted, costed, hurted, putted, slitted*.

2. By transposing the *d*.

This was very generally done in verbs when the last consonant was *d* preceded by a vowel. Thus instead of *reded, leded, spreded, bleded, feded*, it was usual to write *redde, ledde, spredde, bledde, fedde*. —And this same method of transposition, I apprehend, was originally applied to shorten those words which we now contract by Syncope: as, *lov'd, liv'd, smil'd, hear'd, fear'd*, which were anciently written, *lovde, livde, smilde, herde, ferde*.

3. By transposing the *d*, and changing it into *t*.

This method was used, 1st in verbs the last consonant of which was *t* preceded by a vowel. Thus, *leted, sweted, meted*, were changed into *lette, swette, mette*; 2nd, in verbs the last consonant of which was *d* preceded by a consonant. Thus, *bended, bilded, girded*, were changed into *bente, bilte, girte*. And generally in verbs in which *d* is changed into *t*, I conceive that *d* was first transposed; so that *dwelled, passed, dremed, feled, keped*, should be supposed to have been first changed into *dwellde, passde, dremde, felde, kepde*, and then into *dwelte, paste, dremte, felte, kepte*.

4. The last method, together with a change of the radical vowel, will account for the analogy of a species of verbs generally reputed anomalous, which form their past time and its participle, according to modern orthography, in *ght*. The process seems to have been thus: *Bring, bringed, brongde, brogde, brogte*; *Think, thinked, thonkde, thokde, thokte*; *Teche, teched, tachde, tachte*, &c. Only *fought*, from *fighted*, seems to have been formed by throwing away the *d* (according to method 1), and changing the radical vowel. See instances of similar contractions in the Francic language. Hickes's *Gramm. Fr. Th.* p. 66.

Of the irregular verbs mentioned above, where for the most part the participle terminated in en, I would remark, that I consider those verbs only as irregular, in which the past time and its participle differ from each other. Their varieties are too numerous to be particularly examined here: but I believe there are scarcely any in which the deviations from the regular form will not appear to have been made by some method of contraction or abbreviation similar to those which

as, ꝑıtun, ꝑıtað *ye wot*, or *know*; nẏton, nuuton, nẏtað *ye know not*. It is sometimes read ꝑutaſ *ye know*, and by the poets ꝑutoð, for they often use the termination oð instead of að.

The plural persons often end in the same manner as the first person singular, especially when the Saxon pronoun is placed after the verb: as, Ðꝑæt ete ꝑe, *what shall we eat*; Ðu ꝼleo ȝe, *how shall you fly*.

If there be a double consonant in the verb, one is always rejected, in forming the persons, when another follows: as, ſpıllan *to spill*, ſpılſt *spillest*, ſpılð *spilleth*, ſpılðe *spilled*. Where it would be too harsh to add ſt and ð to the bare root, an e is inserted; but only in the indefinite tense; as, naman *to name*, nameſt *namest*, nameð *nameth*:— the perfect is regularly formed nemðe *named*; and so is the perfect participle nemneð *named*.

REGULAR VERBS.

74. Verbs are regular when they form their perfect tense in eð, eðe, oð, or oðe, and perfect participle in að, æð, eð, ıð, oð, uð, or ẏð, according to the preceding rules.

75. THE CONJUGATION[21] OF A REGULAR VERB.

The Principal Parts.

Infinitive.		*Perfect.*		*Perf. Participle.*	
Luꝼ-ıan	*to love*,	luꝼ-oðe	*loved*,	luꝼ-oð	*loved*.
Bæꞃn-an	*to burn*,	bæꞃn-ðe	*burned*,	bæꞃn-eð	*burned*.

have been pointed out above among the regular verbs. The common termination of the participle in *en* is clearly a substitution for *ed*, probably for the sake of a more agreeable sound, and it is often shortened, as *ed* has been shown to be, by transposition. Thus *drawen, knowen, boren, stolen*, were changed into *drawne, knowne, borne, stolne*. Essay, p. 24.

[21] For an explanation of the modification of the ancient Anglo-Saxon and modern English verbs, see note [20].

INDICATIVE MOOD.

Indefinite Tense[22].

SING.	Ic luꝼ-ıȝe[23]	*I love* or *shall love*
	Ðu luꝼ-aꝛt[a]	*thou lovest* or *shalt love*
	Ðe, heo, *or* hıt luꝼ-að[b]	*he, she,* or *it loveth,* &c.
PLUR.	Ꝑe luꝼ-ıað[c]	*we love* or *shall love*
	Ge luꝼ-ıað	*ye* or *you love* or *shall love*
	Ðı luꝼ-ıað	*they love* or *shall love.*

[a] luꝼ-eꝛt and -ꝛt.
[b] luꝼ-eð and -ð.
[c] The persons in the plural are like the first person singular, and end in en, on, and un, as well as að. See Obs. on the persons of verbs.

Perfect Tense. -ed, have[24].

SING.	Ic luꝼ-oðe[a]	*I loved*
	Ðu luꝼ-oðeꝛt[b]	*thou lovedst*
	Ðe, heo, *or* hıt luꝼ-oðe	*he, she,* or *it loved.*

[a] luꝼ-eðe.
[b] luꝼ-oðeꝛ in Dano-Saxon.

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[22] In Anglo-Saxon the future form is the same as the present, without any auxiliary: for example, St. John xvi. 2. Ðı ðoð eoꝑ oꝼ ȝeꝛomnunȝum. ac ꝛeo tıð cẏmð ꝥ ælc þe eoꝑ oꝼꝛlẏhð. ꝑenð ꝥ he ðenıȝe Goðe. *They shall put you from the synagogue: and the time shall come that every one who slayeth you, will think that he serveth God.*

The words Ic ꝑılle, ꝛceal, &c. generally signify *volition, obligation,* and *injunction,* rather than the *property of time.* Sometimes, however, they have some appearance of denoting time; as, Ðu ꝛcealt ꝛꝑeltan, *Thou shalt die,* or *thou oughtest to die.*

[23] The present tense is also formed by the neuter verb eom, *I am,* and the present participle; as,

Ic eom luꝼıenðe	*I love, am loving,* or *do love*	
Ðu eaꝛt luꝼıenðe	*thou lovest, art loving,* or *dost love*	
Ðe ẏꝛ luꝼıenðe	*he loveth, is loving,* or *doth love.*	
&c.	&c.	&c.

In Dano-Saxon this tense is inflected thus,

SING.	Ic luꝼ-ıȝa, -ıȝo	*I love*
	Ðu luꝼ-ıȝeꝛ, -ıȝaꝛ	*thou lovest*
	Ðe luꝼ-ıȝa, -ıȝaꝛ, -eꝛ, -ıꝛ	*he loveth.*
PLUR.	Ꝑe luꝼ-ıȝaꝛ, ıȝeꝛ	*we love*
	Ge luꝼ-ıȝaꝛ, ıȝeꝛ	*ye love*
	Ðı luꝼ-ıȝaꝛ, ıȝeꝛ	*they love.*

[24] The past tense is also formed by the auxiliary ꝑæꝛ, and the imperfect participles; as,

PLUR.	Þe luꝼ-oðon	*we loved*
	Ꝺe luꝼ-oðon	*ye* or *you loved*
	Ꝺi luꝼ-oðon	*they loved.*

SUBJUNCTIVE MOOD.

Indefinite Tense.

SING.	Ic luꝼ-iȝe	*I love*[a]	*may, can, might, could, would,* or *should love*[25].
	Ðu luꝼ-iȝe	*thou love*	
	Ꝺe, &c. luꝼ-iȝe	*he,* &c. *love*	
PLUR.	Þe luꝼ-ion[b]	*we love*	
	Ꝺe luꝼ-ion	*ye love*	
	Ꝺi luꝼ-ion	*they love*	

[a] Giꝼ *if,* or þaꝺ *that,* understood. [b] luꝼian.

Perfect Tense[a].

SING.	Ic luꝼ-oðe	*I loved*
	Ðu luꝼ-oðe	*thou loved*
	Ꝺe, heo, *or* hiꝺ luꝼ-oðe	*he, she,* or *it loved.*
PLUR.	Þe luꝼ-oðon[b]	*we loved*
	Ꝺe luꝼ-oðon[b]	*ye loved*
	Ꝺi luꝼ-oðon[b]	*they loved.*

[a] This tense is also often inflected like the past tense indicative.
[b] luꝼ-eðon.

IMPERATIVE MOOD.

SING.	Luꝼ-a þu	*love thou.*
PLUR.	Luꝼ-iað[a] ȝe	*love ye.*

[a] -iȝe; as luꝼ-iȝe. Also luꝼ-aꝼ ȝe, and luꝼ-eꝼ ȝe, *love ye,* in Dano-Saxon.

Ic þæꝼ luꝼienðe *I loved, did love,* or *was loving*
Ðu þæþe luꝼienðe *thou lovedst, didst love,* or *wast loving,* &c.

In this tense þaꝺ, from þaꝺan *to know,* has the same signification as the present Ic þaꝺ, *I know*; þu þaꝺꝼꝺ, *thou knowest,*—as if þaꝺeꝼꝺ.

[25] *Duty, will, power,* &c. were generally expressed in Saxon, as in modern English, by the verbs mæȝ *may,* miht *might* or *could,* ꝼceolð, *should,* moꝺ *can, may,* moꝼꝺ, *must,* &c. (Etymology, 87, 92, 93, 94, and 95), governing an infinitive mood; as, Mæȝeꝼꝺ luꝼian, *thou mayest love.* But it is sometimes expressed by the termination as above, ꝥ þu luꝼiȝe, *that thou love,* or *that thou mayest love.*

INFINITIVE MOOD.

Indefinite Tense—to.

Luꝼ-ıan *or* luꝼ-ıȝean *to love.*

There is another form of the infinitive [96], which has a more extended signification: as, Dẏt ıꝼ tıma to luꝼ-ıenne, *It is time to love.*

To, about to; of, in, and *to -ing; to be -ed.*

Luꝼıenne or luꝼıȝenne *to love, about to love, of, in,* and *to loving;* and *to be loved.*

PARTICIPLES.

The Imperfect Participle -ing.

Luꝼ-ıanᵭe [a] *loving.*

[a] It frequently ends in ıenᵭe: as, luꝼ-ıenᵭe.

The Perfect Participle -ed, &c.

Luꝼ-oᵭ [a] *loved.*

[a] This participle also ends in -aᵭ and -eᵭ as well as -oᵭ.

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[96] This infinitive mood corresponds to the gerunds, supines, and participles in Latin: as,

Gerunds.

Legen-di; Dıt ıꝼ tıma to ꝓædanne, *It is the time of reading.*

Converten-do; Ne elca þu to ȝecẏꝼꝼanne to Goᵭe, *Be not slow in turning to God.*

Aman-dum; Uꝼ ıꝼ to luꝼıenne, *We are to love, we must love.*

Supines.

Perdi-tum; Com þu uꝼ to ꝼoꝼꝼıllanne, *Art thou come to destroy us?*

Dict-u; Ic ıꝼ eaþelic to cꝑæþanne, *It is easy to be said.*

Participles Future.

Ventu-rus; Eaꝛt þu ꝛe þe to cumenne eaꝛt, *Art thou he who art to come?*

Accusan-dus; Occiden-dus; Liberan-dus. Foꝛ þeoꝛ he biᵭ to ꝓꝛoꝛıanne. oþþe to ꝛleanne. oþþe to alẏꝛanne, *For he must be proved a thief, or slain, or released.* See Etymology, 89, Note [31].

Com, with an infinitive, denotes a sort of duty: as, Dе ıꝼ to luꝼıȝenne, *He is to love* or *ought to love.* With the active participle, it expresses a definite point of time, as in English: for example, Nu þu þuꝼ ȝlædlice

76. As an example of the inflection of a regular verb, luꝼian *to love* is given, because it is the word generally adopted; but having a ȝ inserted between ı and e, it is not so regular as many other words; for instance, Bæꞃnan *to burn*; Cennan *to know*; and Fẏllan *to fill*.

BÆRNAN *to burn* is thus conjugated:

INDICATIVE MOOD.

Indefinite Tense.

SING.	Ic bæꞃne	*I burn* or *shall burn*
	Ðu bæꞃnꞅt	*thou burnest* or *shalt burn*
	He, heo, *or* hıt bæꞃnð	*he*, &c. *burneth* &c.
PLUR.	Ƿe bæꞃnað[a]	*we burn* or *shall burn*
	Ȝe bæꞃnað	*ye* or *you burn* or *shall burn*
	Hı bæꞃnað	*they burn* or *shall burn.*

[a] bæꞃne.

Perfect Tense -ed—have.

SING.	Ic bæꞃnde	*I burned*
	Ðu bæꞃndeꞅt	*thou burnedst*
	He, heo, *or* hẏt bæꞃnde	*he, she*, or *it burned.*
PLUR.	Ƿe bæꞃndon	*we burned*
	Ȝe bæꞃndon	*ye* or *you burned*
	Hı bæꞃndon	*they burned.*

SUBJUNCTIVE MOOD.

Indefinite Tense.

SING.	Ic bæꞃne	*I burn*[a]
	Ðu bæꞃne	*thou burn*
	He, heo, *or* hıt bæꞃne	*he, she*, or *it burn.*

[a] Gıꝼ *if*, or þat *that*, understood.

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to uꞅ ꞅpꞃecende eaꞃt, *Now when thou art speaking so joyfully to us.* He mıð hım ꞅpꞃecende ƿæꞅ, *He was speaking to him.* &c. &c. Heo mıð þam healꝼan dæle beꝼoꞃan þam cẏnınȝe ꝼaꞃende ƿæꞅ. ꞅƿılce heo ꝼleonde ƿæꞃe, *She (Thamyris) with half her troops was going before the king (Cyrus) as if she were fleeing.* (Oros. ii. 4.) Ic ȝa ꞃædan, *I go to read.* Rask's *Grammar*, p. 74, sect. 42.

PLUR. Þe bæꞃnon *we burn*
Ꞇe bæꞃnon *ye burn*
Ꝺi bæꞃnon *they burn.*

Perfect Tense.

SING.	Ic bæꞃnꝺe	*I burned*[a]
	Ðu bæꞃnꝺe	*thou burned*
	Ꝺe, heo, *or* hiꞇ bæꞃnꝺe	*he, she,* or *it burned.*
PLUR.	Þe bæꞃnꝺon	*we burned*
	Ꞇe bæꞃnꝺon	*ye burned*
	Ꝺi bæꞃnꝺon	*they burned.*

[a] Giꝼ *if,* or þaꞇ *that,* understood.

IMPERATIVE MOOD.

SING. Bæꞃn þu *burn thou*
PLUR. Bæꞃnaꝺ[a] ȝe *burn ye.*

[a] bæꞃne.

INFINITIVE MOOD.

Bæꞃnan *to burn*
Bæꞃnenne *to burn, about to burn, &c.*

Imperfect Participle.	*Perfect Participle.*
Bæꞃnenꝺe *burning.*	Bæꞃneꝺ *burned.*

IRREGULAR VERBS.

77. A verb is called irregular when it does not form its perfect tense in eꝺ, eꝺe, oꝺ, oꝺe; and perfect participle in aꝺ, æꝺ, eꝺ, iꝺ, oꝺ, uꝺ, or ẏꝺ[27]; as,

Infinitive.	*Perf. Tense.*	*Perf. Part.*
Ꝑꞃiꞇan *to write.*	Ꝑꞃaꞇ *wrote.*	Ꝑꞃiꞇen *written.*
&c.	&c.	&c.

[27] See Etymology, 74.

In Anglo-Saxon, most verbs[28] being of one syllable after the rejection of the infinitive terminations, or those of one syllable besides the prefixes a, be, for, ge, &c. as well as a few of more syllables than one, are irregular. A complete list of these verbs would be long and troublesome; but the following general observations on the formation of the past tense and perfect participle of monosyllabic verbs, will considerably reduce it, and be very useful to the student.

78. Verbs that become monosyllables after casting away the infinitive termination, when the remaining vowel is a, often change it into o, and occasionally into eo; and ea generally into eo, in the past tense; while the vowel in the perfect participle remains unchanged: as,

Infin.	*Perf. Tense.*	*Perf. Particip.*
Standan *to stand*	Stod *stood*	Standen *stood*
Grafan *to dig*	Grof *dug*	Grafen *digged*
Faran *to go*	For *went*	Faren *gone*
Grapan *to crow*	Greop *crew*	Grapen *crowed* [*en.*
Healdan *to hold*	Heold *held*	Healden *held* or *hold-*
&c.	&c.	&c.

79. Verbs that have e or eo before the letters ll, lg, lt, rp, rf, rg, and the like, have ea—and in a few cases æ—in the past tense, and o in the perfect participle: as,

Infin.	*Perf. Tense.*	*Perf. Particip.*
Delfan *to dig*	Dealf *dug*	Dolfen *dug*
Helpan *to help*	Healp *helped*	Holpen *helped*
Brecan *to break*	Bræc *broke*	Brocen *broken*
Teran *to tear*	Tær *tore*	Toren *torn.*
&c.	&c.	&c.

But e before a single consonant, or before a double consonant differing from the above, is often changed into

[28] Mr. Rask makes a second conjugation of verbs which have the perfect of *one* syllable, and form the perfect participle in en. But as the personal inflections are similar to other verbs, it is not necessary to make a separate conjugation of them.

æ in the perfect tense; while the perfect participle remains like the infinitive: as,

Infin.	*Perf. Tense.*	*Perf. Particip.*
Freetan *to fret*	Fræt *fretted*	Freetan *fretted*
Metan *to meet* or *paint*	Mæt *painted*	Meten *painted*

80. Verbs that have i before the double consonants nn, ng, nc, nd, mb, mp, &c. often change the i into a in the past tense, and into u in the past participle: as,

Infin.	*Perf. Tense.*	*Perf. Particip.*
Spinnan *to spin*	Span *spun*	Spunnen *spun*
Singan *to sing*	Sang *sang*	Sungen *sung*

Those that have i before a single consonant also change the i into a in the perfect tense; the perfect participle is like the infinitive, or in u; as,

Infin.	*Perf. Tense.*	*Perf. Particip.*
Bidan *to abide*	Bad *abode*	Biden *abode*
Drifan *to drive*	Draf *drove*	Drifen *driven*
Niman *to take*	Nam *took*	Numen *taken*

For a list of most of the irregular verbs, which will not conform to these observations, see sect. 99, at the end of the verbs.

Formation of Persons in irregular Verbs.

81. The personal terminations are most commonly like those in regular verbs: as, Ic ſtande *I stand*, þu ſtandeſt *thou standest*, he ſtandeð *he standeth*. Plur. þe, ge, hi ſtandað *we, ye, they stand*.

82. The first vowel in the verb, however, is often changed in the *second* and *third* persons of the singular in the indefinite tense; but the plural persons retain the same vowel as the first person singular.

a is generally changed to æ, and sometimes to e or ẏ.

e, ea, and u often become ẏ, and sometimes i.

o is converted into e.

u or eo becomes ẏ.

The other vowels, i and ẏ, are not changed.

From Bacan *to bake*, we have Ic bace *I bake*, þu bæcſt *thou bakest*, he bæcð *he baketh*. Plur. þe, ȝe, hi bacað *we, ye, they bake*.

From Standan *to stand*, we also sometimes find Ic ſtande *I stand*, þu ſtenſt *thou standest*, he ſtent *he standeth*. The plural as above.

From Etan *to eat*, we have Ic ete *I eat*, þu ytſt *thou eatest*, he yt *he eateth*. Plur. þe, ȝe, hi etað *we, ye, they eat*.

From Sceotan *to shoot*, are formed Ic ſceote *I shoot*, þu ſcyſt *thou shoote t*, he ſcyt *he shooteth*. Plur. þe, ȝe, hi ſceotað *we, ye, they shoot*.

From Byrnan *to burn*, are formed Ic byrne *I burn*, þu byrnſt *thou burnest*, he byrnð *he burneth*. Plur. þe, ȝe, hi byrnað *we, ye, they burn*.

83. The same observations that were made on the formation of the third person of regular verbs ending in dan, ran, tan, &c. (see Etymology, sect. 73), will be applicable here: as, Ic ride *I ride*, he rit or rideð *he rides*; Ic cweðe *I say*, þu cwyſt *thou sayest*, he cwyð *he saith*; Ic ceore *I choose*, þu cyſt *thou choosest*, he cyſt *he chooses*;—and in etan *to eat*, above.

Verbs that have c, cc, and ȝ before the infinitive termination, often change these letters into h when they are followed by t: as, Racan *to reach*, ræhte *he reached*, rahton *we, ye, they reach*. The c is not changed before other letters: as we find þu racſt *thou reachest*, and he racað *he reaches*; Læcan *to take hold of*, læhte *he took hold of*; Streccan *to stretch*, or *strew*, ſtrehton *we, ye, they strewed* (Matt. xxi. 8); Bringan *to bring*, brohte, brohte *I* or *he brought*, brohton *we, ye, they brought*. See Orthography, sect. 12.

84. The persons in the perfect tense are often formed like regular verbs; but the second person singular more frequently ends in e: as from Bacan *to bake*, we have the past tense Boc. (See Etymology, sect. 78.)

Perfect Tense.

SING.	Ic boc	*I baked*
	Ðu boce	*thou bakedst*
	Ðe, heo, *or* hit boc	*he, she,* or *it baked.*
PLUR.	Ꝑe bocon	*we baked*
	Ꞇe bocon	*ye baked*
	Ðı bocon	*they baked.*

85. Verbs that have u or o after the first vowel in the *perfect participle*, often have u in the second person singular and all the plural persons of this tense; the third person singular, as in regular verbs, is like the first: as,

Perfect Tense.

SING.	Ic ſanᵹ	*I sang*
	Ðu ſunᵹe	*thou sangest*
	Ðe, heo, ſanᵹ	*he* or *she sang.*
PLUR.	Ꝑe ſunᵹon	*we sang*
	Ꞇe ſunᵹon	*ye sang*
	Ðı ſunᵹon	*they sang*

Sometimes ſt is joined to the second person singular: as, Ic ſanð *I found*, þu ſunðe or ſunðeſt *thou foundest*, &c.

THE IMPERATIVE MOOD.

86. Verbs of one syllable terminating in a vowel, have an h annexed to them; and those in ᵹ generally change the ᵹ into h, in all parts of the verb, as well as in the imperative mood: as, þpean *to wash*; Imperative þpeah *wash;* Perfect tense, þpoh *washed.* Stıᵹan *to mount;* Perfect tense, ſtah.

DEFECTIVE VERBS.

87. Verbs that are deficient in tense or person are properly called *defective:* such as, moꞇ *can*; moſt *must*, &c.

The Greeks and Romans expressed the most common modes of action or existence by inflection; but the Anglo-Saxons generally denoted them by the following *irregular* and *defective* verbs.

88. Simple *affirmation* or *existence* is denoted by ꝑeꞃan or beon *to be*, or ꝑeoꞃðan *to be* or *to be made*[29].

1st. ꝼЄSAN *to be* is thus conjugated:

Infin.	*Indef.*	*Perf.*	*Perf. Particip.*
ꝼeꞃan *to be.*	Єom *am.*	ꝼæꞃ *was.*	ꝼeꞃen or ȝeꝑeꞃen *been.*

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[29] "The Anglo-Saxon substantive verb is composed of several verbs. We can trace no fewer than five in its different inflections.

I am ..	eom,	eaꞃt,	ẏꞃ,	ꞃẏnð,	ꞃẏnð,	ꞃẏnð,
I was..	ꝑæꞃ,	ꝑæꞃe,	ꝑæꞃ,	ꝑæꞃon,	ꝑæꞃon,	ꝑæꞃon,
	beo,	bẏꞃt,	bẏð,	beoð,	beoð,	beoð.

The infinitive is beon or ꝑeꞃan *to be.*

These are the common inflections of the above tenses; but we sometimes find the following variations:

For *I am*, we sometimes have eom, am, om, beo, aꞃ, ꞃẏ;
For *thou art*, we have occasionally eaꞃt, aꞃð, biꞃt, eꞃ, ꞃẏ;
For *he is*, we have ẏꞃ, bẏð, ꞃẏ;
And for the plural we have ꞃẏnð, ꞃẏnðon, ꞃẏnt, ꞃien, beoð and biþon.

In these inflections we may distinctly see five verbs, whose conjugations are intermixed.

Єom, eꞃ, ẏꞃ, are of one family, and resemble the Greek *ειμι.*

Aꞃ, aꞃð, *and* am, aꞃon, proceed from another parent, and are not unlike the Latin *eram.*

Sẏ, ꞃẏ, ꞃẏ, ꞃẏnð, are from another; and recall to our minds the Latin *sum* and *sunt.*

ꝼæꞃ, ꝑæꞃe, ꝑæꞃ, ꝑæꞃon, seem referable to another branch, of which the infinitive ꝑeꞃan was retained in the Anglo-Saxon.

Beon, biꞃt, bið, beoð, belong to a distinct family, whose infinitive Beon was kept in use.

But it is curious to consider the source of the last verb Beo, and Beon, which the Flemings and Germans retain in ik ben and ich bin *I am.*

The verb Beo seems to have been derived from the Kimmerian or Celtic language, which was the earliest that appeared in Europe; because the Welsh, which has retained most of this tongue, has the infinitive Bod, and some of its inflections." Turner's *Hist. of the Anglo-Saxons*, 8vo, vol. i. p. 582.

INDICATIVE MOOD.

Indefinite Tense—am.

Sing.	Ic eom[a]	*I am*
	Ðu eaɹt[b]	*thou art.*
	Ðe, heo, *or* hit ɪɹ[c]	*he, she,* or *it is.*
Plur.	Þe ɹýnd[d]	*we are*
	Ge ɹýnd	*ye are*
	Ðɪ ɹýnd	*they are.*

[a] eam, am, om; ap; ɹɪ, ɹý.
[b] apð; ɹɪ; eɹ.
[c] ýɹ; ɹɪ.
[d] ɹɪnd, ɹɪnt, ɹɪn, ɹɪen, ɹɪent, ɹeon, ɹɪe; ɹýndon, ɹɪndon, ɹýndun, ɹendon, ɹɪendon; apon.

Perfect Tense—was, have been *or* had been.

Sing.	Ic pæɹ[a]	*I was, have* or *had been*
	Ðu pæɹe[b]	*thou wast, hast* or *hadst been*
	Ðe, &c. pæɹ[a]	*he, &c. was, has* or *had been.*
Plur.	Þe pæɹon[c]	*we*
	Ge pæɹon	*ye*
	Ðɪ pæɹon	*they*

were, have or *had been.*

[a] pæɹe, in 3rd person paɹ.
[b] pæɹ; uuer, uier, uær, per, in Dan.-Sax.
[c] pæɹun, pæɹum, pœɹun.

SUBJUNCTIVE MOOD.

Indefinite Tense.

Sing.	Ic ɹý[a]	*I be*
	Ðu ɹý	*thou be*
	Ðe, heo, *or* hit ɹý	*he, she,* or *it be.*
Plur.	Þe ɹýn[b]	*we be*
	Ge ɹýn	*ye be*
	Ðɪ ɹýn	*they be.*

[a] ɹeo, ɹɪo, ɹɪg, ɹɪe, ɹe.
[b] ɹɪon, ɹeon.

Perfect Tense.

Sing.	Ic pæɹe[a]	*I were,* or *would be*
	Ðu pæɹe	*thou wert,* or *would be*
	Ðe, heo, *or* hɪt pæɹe	*he, &c. were,* or *would be.*

[a] pere.

PLUR. Ƿe þæɲon[a] *we were*, or *would be*
Ɛe þæɲon *ye were*, or *would be*
Ɗi þæɲon *they were*, or *would be*.

[a] þæɲ-an, -en, -un, þæɲe.

IMPERATIVE MOOD.

SING. Ȣi[a] þu *be thou*.
PLUR. Ȣin[b] ȝe *be ye* or *you*.

[a] ɣẏ, ɣiȝ, þeɣ or þæɣ. [b] ɣien, þeɣe, þoɣaɣ, þoɣað or þeɣað.

INFINITIVE MOOD.

Indefinite Tense.

Ƿeɣan[a] *to be*. Ƿeɣanne[b] *about to be*, &c.

[a] þæɣan and þoɣa, þoɣɣa, þoɣan, þeɲe, ɣie in Dan.-Sax.. [b] þoɣanne.

Imperfect Participle.	*Perfect Participle.*
Ƿeɣenðe *being*.	Ƿeɣen, ȝeþeɣen *been*.

2dly. BЄON *to be*[30] is thus conjugated:

	Infinitive.	*Indefinite.*
89.	Beon *to be*.	Beo *am*, or *shall be*.

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[30] Mr. Webb has the following remarks on the neuter verb *to be*.

"The verb *to be* in most languages is defective; either not being furnished with all the moods and tenses of other verbs, as in the Greek *ειμι*; or, in order to include them, comprising various discordant elements, as in the Latin *sum*; the different parts of which have been shown by Mr. Turner (*History of the Anglo-Saxons*, vol. i. p. 582,) to proceed from several different radical words.

"The English neuter verb is likewise composed of several distinct elements; as *be, am, are, was*, &c.: and the question is, What is their etymological origin and primitive meaning?

"Does the neuter verb, in all the forms it assumes in different languages, inherently signify *to be?* Does it natively contain the modern, philosophical, abstract idea of Being, or Existence in itself, and separately from the subject that is said to be, or to exist? Or is that abs-

Indefinite Tense—am, *or* shall be.

Sing.	Ic beo[a]	*I am*, or *shall be*
	Đu bỳrt[b]	*thou art*, or *shalt be*
	Đe, heo, *or* hit bỳð[c]	*he, she*, or *it is*, or *shall be*

[a] beom, biom. [b] birt. [c] bið, beoð, beo.

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tract idea a refined and improved addition to its primitive meaning, produced by our association of ideas?

"The result of a patient investigation of the subject is in favour of the latter supposition, and leads to the belief that the different roots of the neuter verb *to be* originally signify to live, to grow, to dwell, to stand, &c. but not *to be* in the modern metaphysical sense of that term.

"The first step in the inquiry was to write the verb itself, in parallel columns, in as many languages as lay within reach, the more easily to discover their resemblance or dissimilarity, and especially their common radicals; for the slightest inspection was sufficient to observe that they had to a great extent a kindred origin: it was intended more fully to examine these radicals afterwards.

"But whilst that list of verbs was completing, some circumstances were noticed tending to illustrate the main object of inquiry.

"The first glimpse of light on the primitive meaning of any part of the neuter verb was caught from the Italian past participle stato *been*; which is evidently derived from the Latin status *stood*—the past participle of the verb sto *I stand*. This word stato *stood*, occurs in that part of the verb where we say *been*, and answers the same purpose. That circumstance led to the notice of one similar in the imperative of the Latin sum *I am*, which is Sis, es, *esto*; Sit, *esto*, &c.; where Esto, este, estote are evidently derived from the Latin preposition è *out, from*, and sto *I stand*. So that the Latin imperative is either Be thou, or *Stand* thou; let him be, or let him *stand*; according to the pleasure of the speaker.

"The next remark was, that the Spanish verb estar, Latin stare *to stand*, may be used in all its moods and tenses indifferently with the verb Ser *to be*. So that a Spaniard may say either I am, or I stand; I was, or I stood; *being* convicted, or *standing* convicted; having *been* there, or having *stood* there, &c.

"These few obvious instances, in which Being and Standing are used as convertible terms (though it must not be hence imagined that they are synonymous), suggested the idea that some parts of what is used as the substantive verb in different languages, did not originally and necessarily convey the refined idea of simple abstract Being, but of some more sensible attribute; as, standing, living, growing, &c.

"The clue appeared to be now obtained: the only point was to follow, with caution and perseverance, the track it disclosed through

PLUR. Ꝑe beoꝺ[a] *we are*, or *shall be*
Ꝉe beoꝺ *ye are*, or *shall be*
Ðı beoꝺ *they are*, or *shall be*.

[a] bıþon and beoþan in Dano-Saxon.

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the whole labyrinth; or, at least, through so much of it as might assist in explaining the English neuter verb. Other circumstances soon presented themselves tending to illustrate and confirm the preceding hypothesis.

"The Latin indicative preterperfect Fui *I have been*, is from the verb Fuo *I am*; which, though now become obsolete, was once in good and general use, and evidently derived from the Greek verb φυω *I grow*: thus the Latin Fui means *I grew*, or *I have grown*: the potential imperfect Forem *I might be*, is also from φυω, and signifies *I might grow*, or *become*: hence also the infinitive Fore *to grow, to become*, used in a future sense, and the participle Futurus with the same meaning. Thus another portion of the neuter verb signifies, I grow, and to grow. Φυω is also the most probable source of Fio, fieri; which, though generally considered as having a passive signification, originally means *to grow, to become*. The Gothic verb ΥΛΙΚΦΛΝ is translated *fieri*, and may possibly allow of some such analysis.

"The Anglo-Saxon Beo was another fragment, which came under consideration the more early as offering the immediate derivation of our identical verb *to be*. The accidental pronunciation of the word BEography (biography, the history of the *life* of a person) gave the first intimation of its probable meaning: the consequent reference to the Greek βιος *life*, and βιοω *I live*, confirmed the conjecture. It has been further illustrated since by the Gaelic Beo *alive*, Beothail *lively*; and Psalm cxviii. 17, 'Ni fuigham bàs, ach mairfam *beo*,' *I shall not die, but* live, &c. The Gaelic verb Bi *to be*, is plainly of similar origin and signification. Ic beo is, therefore, *I live*, and Beon *to live*.

"The Franco-Theotisc Bim, Pim, which at first seemed to invalidate this derivation, on a nearer inspection added its own suffrage in its favour: for what is Bim but a derivative from βιοω when turned into a verb in μι, viz. βιωμι? which is easily analysed into βιος *life*, and μοι *to me*, compounded into βιοσμοι, βιωμαι *life to me*; i. e. by association of ideas, and adapted to a verbal signification, *I live*.

"The Hebrew Hajah, fuit *he was*, suggested a similar explication by its near resemblance to CHajah, vixit *he lived*.

"The illustration of Beo opened the way to the explanation of the Dutch Zijn *to be*, and the Spanish Soy *I am*, with their numerous kindred. The Greek ζην *to live*, pronounced zeen; ζαω and ζαω *I live*, from ζωη life, evidently presented either the root itself, or a synonym of equal value. The German Seyn *to be*, Sind *we are*; the Franco-Theotisc Siin, Sin *to be, we are*; the Gothic and Anglo-Saxon Sindon

SUBJUNCTIVE MOOD.

Indefinite Tense.

Sing.	Ic beo	*I be,*	*may, can, should be,* &c.
	Ðu beo	*thou be,*	
	Ðe, heo, *or* hit beo	*he, she,* or *it be,*	
Plur.	Ge beon	*we be,*	
	Ge beon	*ye be,*	
	Ðı beon	*they be,*	

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we are,—probably the Gothic SIGNM and SIGAN, the g being softened into y;—the Spanish Siendo, sido, ser *being, been, to be*; the Italian Sii or sia tu *be thou*; the French Suis, sois, serai *I am, I should be, I shall be*; the Latin Esse *to be,* from the participle εζην, ης, η, in the Doric dialect, with many others, evidently derive their existence from the same common source, and originally signify, I live, to live, &c.

"The Greek ζαω regularly changes into a verb in μι: as ζωη *life,* μοι *to me,* make ζωημοι *life to me, I live*; which, contracted for greater facility of pronunciation, may become either ζωμι or ζημι: the latter is its present actual form, and points at once to the Latin Sim and Essem *I may be, I should be*; whilst in the form of ζωμι it as readily directs to Sum, sumus *I am, we are,* in the same language, which were anciently written Som, somos.

"The Spanish Somos, the French Sommes, and the Italian Siamo *we are,* with their immediate dependents, hence date their commencement.

"Thus the Latin Sum, in its native signification, means *I live,* and consequently the same original idea essentially pervades its compounds and derivatives.

"The English word *am* was at once admitted to descend either in a direct line from the Greek ειμι *I am,* or from a kindred stock: the analysis of ειμι was then necessary to develope the primitive meaning of both: αει *always, ever,* though now only used as an adverb, must once have had a substantive meaning, which was most probably *time, life,* or something equivalent; and on this supposition the whole becomes intelligible: αει *time, life,* μοι *to me,* make, when combined, αειμοι *time to me, life to me*; which, adapted to a verbal signification, means *I live*; and, by subsequent orthographical changes, was written and spelt ειμι *I live*; that is, in improved philosophical language, *I am.*

"The English word *is* comes from εις *thou art,* the second person singular of ειμι, which is compounded in a similar manner: αει *time,*

IMPERATIVE MOOD.

SING. Beo þu *be thou.*
PLUR. Beon[a] ȝe *be ye.*

[a] beð, beoð, in Dano-Saxon beoþan.

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life, σοι to thee, form *αεισοι time to thee, life to thee, i. e.* with a verbalized signification, *thou livest*; which, written with the uniform orthographical abbreviation, becomes *εις*, the parent of our word *is*, the Latin Es, est, &c. and signifies, *thou livest, he lives, i. e.* in modern usage, *Thou is, he is.*

"Nouns, or nouns and verbs, constitute the primitive elements of language. Those members of the substantive verb which have been mentioned appearing to spring more immediately from verbs in some other language, suggested the inquiry, whether some portions, which did not present a very obvious *verbal* origin, might not be more readily traced to nouns of perhaps similar meaning to the forementioned verbal radicals.

"The French participles Eté *been*, Etant *being*, indicate their connexion with the Latin ætas (from the Greek *ητος a year*) *age, time, life,* and naturally take the verbalized meaning *lived, living.* Etois *I was,* and Etre *to be,* are evidently scions of the same stock.

"The investigation as yet has been conducted no further: no satisfactory, at least decisive conclusion having hitherto been attained, as to the etymology of the words Was, Are, and Were. The most that can be proposed is a more or less probable conjecture.

"*Was.*—May this word be supposed to come, by a different pronunciation, from the Gaelic verb Fas *to grow?* F,V, and W are letters of the same organ, and often interchange: thus Fas, vas, and was, are exactly the same word in the mouths of different persons of different nations. The Icelandic Ad vesa; the Franco-Theotisc Ze uuesanne, wesan, wosan; the Dutch Weeren, &c.; must be considered as of the same family.—May not *was* be more easily derived from the Gothic ᛘᛦhSᛉᛦN *to grow,* the past tense of which is ᛘᛟhS *he grew*:—this wohs, wos, and was, have all the same sound? Hence also the Saxon ƿiȝan or ƿeȝan *to be,* by a simple orthographical variation.

"*Are,*—Icelandic and Danish er; and *Were*—Icelandic and Danish var, vere; German, war, &c.—Do these words indicate any relationship to the German Here, and the Anglo-Saxon Þeþ *a man,* adapted to a verbal sense? Or to the Greek *εαρ the spring,* whence the Latin noun Ver, and verb Vireo *to spring, to* grow *like the grass?* If the latter conjecture be preferable, then *are* and *were* take the signification of *to grow,* in their verbalized meaning."

INFINITIVE MOOD.

Indefinite Tense.

Beon[a] *to be*
Beonne[b] *about to be*, &c.[31]

[a] bion, bian, bȳan, and bien in Dano-Saxon. [b] bionne.

Imperfect Participle.

Beonde *being*.

3dly. ƿEORÐAN, Geƿeoꞃðan, or ƿẏꞃðan *to be*, or *to be made* or *done*, is thus conjugated:

Infinitive.	*Indefinite.*
90. ƿeoꞃþan *to be*, &c.	ƿeoꞃþe *am*, or *am made*.

Perfect.

ƿeaꞃð *was*, or *was made*.	ƿoꞃden or ȝeƿoꞃden *made*.

INDICATIVE MOOD.

Indefinite Tense.

SING. Ic[32] ƿeoꞃþe	*I am, shall be*, or *am made*
Ðu ƿeoꞃþeꞃt	*thou art, shalt be*, or *art made*
He, &c. ƿeoꞃþeð	*he, &c. is, shall be*, or *is made*.

[31] This is the infinitive mood derivative, and answers to the gerunds, supines, and participles in Latin: as, existendi *of being*, existendo *in being*, existendum *to be*, futurus *about to be*: Hit iꞃ tima to beonne, *it is time to be*, tempus est existendi. Uꞃ iꞃ heꞃe to beonne, existendum vel manendum est nobis hic, *we must be here*. Se þe ꞃceal beonne, futurus, *he that shall be*. Goð ẏꞃ uꞃ heꞃe to beonne; or in the Cotton MS. Goð iꞃ uꞃ heꞃ to ƿoꞃꞃanne (Matt. xvii. 4), bonum est nos esse hic, *it is good for us to be here*. Ƿilniað ꞃimle to beonne, cupiunt semper existere, *they wish always to be*, or *live*. See p. 153, Note [26].

[32] It is also conjugated,

SING. Ic ƿuꞃþe, ƿẏꞃþe, ƿuꞃde
Ðu ƿuꞃþeꞃt, ƿẏꞃdeꞃt, ƿẏꞃꞃt
He ƿeoꞃþe, ƿuꞃþe, ƿẏꞃþe, ƿẏꞃð.

PLUR. Ƿe ƿeoꞃþon, ƿeaꞃdon, -an, -en, ƿeoꞃþað, ƿuꞃþað
Ge ƿeoꞃþe, ƿeoꞃþeð, ƿeoꞃdeð, -að
Hi ƿeoꞃþon, ƿeoꞃdon, -an, -en, -un, ƿeoꞃþað, ƿuꞃþað.

PLUR.	Ƿe peoꞃþað	*we*	*are, shall be,* or *are made.*
	Ꞓe peoꞃþað	*ye*	
	Ꝺi peoꞃþað	*they*	

Perfect Tense.

SING.	Ic peaꞃð[33]	*I was,* or *was made*
	Ðu peaꞃþeꞃt	*thou wast,* or *wast made*
	Ꝺe, &c. peaꞃð	*he, &c. was,* or *was made.*
PLUR.	Ƿe peoꞃðon[a]	*we were,* or *were made*
	Ꞓe peoꞃðon[b]	*ye were,* or *were made*
	Ꝺi peoꞃðon[c]	*they were,* or *were made.*

[a] peoꞃðan, -en, ƿuꞃðon, -an, -en. [b] peꞃðeð.
[c] peoꞃðan, -en, ƿuꞃðon, -an, -en.

SUBJUNCTIVE MOOD.

Indefinite Tense.

SING.	Ic peoꞃþe	*I be,* &c.
	Ðu peoꞃþe	*thou be,* &c.
	Ꝺe, heo, *or* hit peoꞃþe	*he, she,* or *it be,* &c.
PLUR.	Ƿe peoꞃþon	*we be,* &c.
	Ꞓe peoꞃþon	*ye be,* &c.
	Ꝺi peoꞃþon	*they be,* &c.

Perfect Tense.

SING.	Ic ƿuꞃðe	*I were,* &c.
	Ðu ƿuꞃðe	*thou wert,* &c.
	Ꝺe, heo, *or* hit ƿuꞃðe	*he, she,* or *it were,* &c.
PLUR.	Ƿe ƿuꞃðon	*we were,* &c.
	Ꞓe ƿuꞃðon	*ye were,* &c.
	Ꝺi ƿuꞃðon	*they were,* &c.

IMPERATIVE MOOD.

SING. Ƿeoꞃð[a] þu *be thou,* or *be thou made.*
PLUR. Ƿeoꞃþe[b] ȝe *be ye,* or *be ye made.*

[a] peoꞃþa. [b] peoꞃþað.

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[33] It is also conjugated thus:

SING.	Ic peaꞃð	PLUR.	Ƿe ƿuꞃðon
	Ðu ƿuꞃðe		Ge ƿuꞃðon
	Ꝺe peaꞃð		Ꝺi ƿuꞃðon.

(See Etymology, 85.)

INFINITIVE MOOD.

Indefinite Tense.

Þeoꞃþan *to be*, or *to be made.*
Þeoꞃþanne *about to be*, &c.

Imperfect Participle.

Þeoꞃþenðe *being*, *being made* or *done.*

Perfect Participle.

Þoꞃðen or ȝeþoꞃðen *been*, *made*, or *done.*

91. Possession is denoted by ÞÆBBAN *to have.*

Infinitive.

Hæbban *to have*[34].

Perfect.	*Perfect Participle.*
Hæꝼoð, Hæꝼðe *had.*	Hæꝼeð or hæꝼð *had.*

INDICATIVE MOOD.

Indefinite Tense[35].

SING.	Ic hæbbe[a]	*I have*
	Ðu hæbbeꞅt[b]	*thou hast*
	He, heo, *or* hit hebbað[c]	*he*, *she*, or *it hath.*
PLUR.	Þe hæbbað[c]	*we have*
	Ȝe hæbbað[c]	*ye have*
	Hi hæbbað[c]	*they have.*

[a] habbe, haꝼa, haue.
[b] haꝼaꞅt, hæꝼꞅt, hauꞅt.
[c] habbað, haꝼað, haueð, haꝼiað; and in Norm.-Sax. haꝼen and hauen.

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[34] Mr. Tyrwhitt, in his *Essay on the English Language*, observes, that the auxiliary To haven was a complete verb; and, being prefixed to the participle of the past time, it was used to express the preterperfect and preterpluperfect tenses. I *have* loved, thou *havest* or *hast* loved; we *haven* or *han* loved, &c. I *hadde* loved, thou *haddest* loved, he *hadde* loved; we, ye, they, *hadden* loved.

[35] This tense is used with a perfect participle to express what the Latins called the Preterperfect tense: as, Ic hæbbe ȝeꝼet, posui, *I*

Perfect Tense [56].

Sing.	Ic hæfod [a]	*I had*
	Ðu hæfodeſt	*thou hadst*
	Ðe, heo, *or* hit hæfod [b]	*he &c. had.*
Plur.	Ƿe hæfdon [c]	*we had*
	Ge hæfdon	*ye had*
	Ði hæfdon	*they had.*

[a] hæfde contracted from hæfode. [b] heft. [c] hæddon, heafdon.

SUBJUNCTIVE MOOD.

Indefinite Tense.

Sing.	Ic hæbbe	*I have*
	Ðu hæbbe	*thou have*
	Ðe, heo, *or* hit hæbbe	*he, she,* or *it have.*
Plur.	Ƿe hæbbon	*we have*
	Ge hæbbon	*ye have*
	Ði hæbbon	*they have.*

Perfect Tense.

Sing.	Ic hæfod [a]	*I had*
	Ðu hæfod	*thou had*
	Ðe, heo, *or* hit hæfod	*he, she,* or *it had.*
Plur.	Ƿe hæfdon	*we had*
	Ge hæfdon	*ye had*
	Ði hæfdon	*they had.*

[a] hæfde contracted from hæfode.

IMPERATIVE MOOD.

Sing.	Ðafa þu	*have thou.*
Plur.	Habbaþ [a] ge	*have ye.*

[a] habbafe.

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have set or *placed*; Ic haue ȝeheoꝛd, audivi, *I have heard.* We, however, in English as in Saxon, call Ic hæbbe, *I have,* a verb of the first person singular, and ȝeſet a perfect participle. See Etymology, 60, Note [3]; and Etymology, 75, Note [29].

[56] A perfect participle is used with this tense to denote, by a periphrasis, the Latin preterpluperfect tense, which the Romans expressed by one word: as, Ðe hæfod or heft ȝeſtod, steterat, *he had stood*; Aſungen hæfde, cecinerat, *had sung.*

INFINITIVE MOOD.

Indefinite Tense.

Dæbban *to have*
Dæbbenne *about to have*, &c.

Imperfect Participle.	*Perfect Participle.*
Dæbbende *having.*	Dæfed or hæfd *had.*

92. Liberty is expressed by the verb MAGAN *to be able.*

Infinitive.	*Indef. Tense.*	*Perfect.*
Magan *to be able.*	Mæg *may.*	Miht *might.*

INDICATIVE MOOD.

Indefinite Tense.

Sing.	Ic mæg	*I may, can,* or *am able*
	Du mægeft[a]	*thou mayst, canst, &c.*
	He, &c. mæg	*he &c. may, can,* or *is able.*
Plur	Pe magon[b]	*we may, can,* or *are able*
	Le magon	*ye may, can,* or *are able*
	Di magon	*they may, can,* or *are able.*

[a] miht, meaht, mage. [b] magon, -an, -en, -un; mægen.

Perfect Tense.

Sing.	Ic miht	*I might,* or *could*
	Du mihteft	*thou mightest,* or *couldst*
	He, heo, *or* hit miht[a]	*he &c. might,* or *could.*
Plur.	Pe mihton	*we might,* or *could*
	Le mihton	*ye might,* or *could*
	Di mihton	*they might,* or *could.*

[a] mihte, meahte.

INFINITIVE MOOD.

Indefinite Tense.

Magan *to be able.*

93. Futurity and Duty are expressed by the verb SCEALAN or SCEOLDAN *to owe*[37].

Infinitive.	*Indefinite.*	*Perfect.*
Scealan *to owe.*	Sceal[38] *shall.*	Sceolð *should.*

INDICATIVE MOOD.

Indefinite Tense.

Sing.	Ic ꝛceal[a]	*I shall*
	Ðu ꝛcealt	*thou shalt*
	Ðe, heo *or* hit ꝛceal[a]	*he &c. shall.*
Plur.	Ꝑe ꝛceolon[b]	*we shall*
	Ꞇe ꝛceolon[b]	*ye shall*
	Ðı ꝛceolon[b]	*they shall.*

[a] ꝛcẏle. [b] ꝛceolun, -an, ꝛchullen, ꝛculon, ꝛcẏlon.

Perfect Tense.

Sing.	Ic ꝛceolð	*I should*
	Ðu ꝛceolðeꝛt	*thou shouldest*
	Ðe, heo, *or* hit ꝛceolð[a]	*he &c. should.*
Plur.	Ꝑe ꝛceolðon	*we should*
	Ꞇe ꝛceolðon	*ye should*
	Ðı ꝛceolðon	*they should.*

[a] ꝛceolðe, ꝛceole.

INFINITIVE MOOD.

Indefinite Tense.

Scealan or ꝛcẏlan *to owe.*

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[37] Mr. Tyrwhitt, in his *Essay on the English Language of Chaucer's Time*, says, "The greatest part of the auxiliary verbs were only in use in the present and past tenses of their indicative and subjunctive mode. They were inflected in those tenses like other verbs, and were prefixed to the infinitive mode of the verb to which they were auxiliary: I *shall* loven; I *will* or *woll* loven; I *may* or *mow* loven; I *can* or *con* loven; &c. We *shallen* loven; we *willen* or *wollen* loven; we *mowen* loven; we *connen* loven, &c. In the past tense, I *shulde* loven; I *wolde* loven; I *mighte* or *moughte* loven; I *coude* loven, &c. We *shulden*, we *wolden*, we *mighten* or *moughten*, we *couden* loven," &c. Todd's *Johnson*, vol. iv. p. 24. Ap.

[38] The auxiliaries ꝛceal and ꝑille are often read with an ellipsis,

94. Volition and futurity are expressed by ƿILLAN or ƿYLLAN [39] *to will* or *wish*.

Infinitive.	*Indefinite.*	*Perfect.*
Ƿẏllan *to wish.*	Ƿẏlle *will.*	Ƿolð *would.*

INDICATIVE MOOD.

Indefinite Tense.

SING.	Ic ƿẏlle[a]	*I will*
	Ðu ƿẏlt[b]	*thou wilt*
	He, &c. ƿẏlle[c]	*he &c. will.*
PLUR.	Ƿe ƿillon[d]	*we will*
	Ɛe ƿillon[d]	*ye will*
	Hi ƿillon[d]	*they will.*

[a] ƿile.
[b] ƿilt, ƿille, ƿẏlle, ƿẏle.
[c] ƿille, ƿile.
[d] ƿẏllað, ƿillen, -an, ƿille, ƿẏlle, ƿilen.

Perfect Tense.

SING.	Ic [a]ƿolð[40]	*I would*
	Ðu ƿolðeſt	*thou wouldest*
	He, heo, *or* hit ƿolð[a]	*he &c. would.*
PLUR.	Ƿe ƿolðon[b]	*we would*
	Ɛe ƿolðon[b]	*ye would*
	Hi ƿolðon[b]	*they would.*

[a] ƿolðe.
[b] Ƿolðen and -un.

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or leaving out of the principal verb: as, Ðiſ Goðſpel ſceal on Anðſæaſ-mæſſe ðæȝ, *This gospel shall (be read) on the feast of St. Andrew.* Here the words beon ȝeſæðen must be understood. Nelle ic nu næſſe hionon, *I will never (go) from hence.* The word ſaſan *to go*, is left out.

[39] In the same manner is conjugated nẏllan *not to wish* or *be willing*. See Chapter vi. Note [17].

[40] Nolð, *would not*, is a contraction for ne ƿolð; and nolðon, for ne ƿolðon. See Chapter vi. Note [18].

SUBJUNCTIVE MOOD.

Indefinite Tense.

Sing.	Ic ꝑýlle	*I will* or *wish*
	Đu ꝑýlle	*thou will* or *wish*
	Đe, heo, *or* hit ꝑýlle	*he, she,* or *it will* or *wish.*
Plur.	Ꝑe ꝑillon [a]	*we will* or *wish*
	Ꝥe ꝑillon	*ye will* or *wish*
	Đi ꝑillon	*they will* or *wish.*

[a] -en and -un.

Perfect Tense.

Sing.	Ic ꝑolđ	*I would*
	Đu ꝑolđ	*thou would*
	Đe, heo, *or* hit ꝑolđ	*he, she, or it would.*
Plur.	Ꝑe ꝑolđor	*we would*
	Ꝥe ꝑolđon	*ye would*
	Đi ꝑolđon	*they would.*

INFINITIVE MOOD.

Indefinite Tense.

ꝑillan or ꝑýllan *to wish.*

Imperfect Participle.

ꝑillenđe *willing.*

95. The defective verb ϺOT *can* or *be able,* is thus conjugated:

Sing.	Ic mot	*I may, can,* or *am able*
	Đu motꝑt	*thou mayest, canst,* or *art able*
	Đe, heo, *or* hit mot [a]	*he &c. may, can,* or *is able.*
Plur.	Ꝑe moton [b]	*we* }
	Ꝥe moton [b]	*ye* } *may, can,* or *are able.*
	Đi moton [b]	*they* }

[a] motꝺ. [b] moten.

96. The verb MOST, *must* or *ought*, is thus formed:

SING.	Ic [a]moſt[41]	*I must* or *ought*
	Đu moſteſt	*thou must* or *oughtest*
	He, heo, *or* hit moſt[a]	*he must* or *ought*.
PLUR.	Ƿe moſton	*we* } *must* or *ought*.
	Ge moſton	*ye* } *must* or *ought*.
	Hi moſton	*they* } *must* or *ought*.

[a] moſte.

IMPERSONAL VERBS.

97. Many verbs are only used in the third person singular; and are therefore called impersonal. In other respects they are like regular verbs. Hit ꝓinð, or hit ꝓẏnde, or ꝓinde hẏt, *it rains*; hẏt þunꝓode *it thundered*.

Some of these are used as personal with a pronoun of the accusative case: as, Me þincð, me þẏncð, me þinceð, mihi videtur, *it seems to me*, or *I think*; Me ſelfum þuhte, (Boet. p. 94, l. 16,) mihi ipsi visum est, *it appeared to me*, or *I thought*; Đe þincð, tibi videtur, *it appears to thee*, or *thou thinkest*; Đẏncð þe, (Luke x. 36,) videtur tibi? *does it appear to thee? thinkest thou?* Đe þuhte, tibi visum est, *it appeared to thee*, or *thou thoughtest*; Đẏncð him, or him þincð, videtur ei, *it appears to him*, or *he thinketh*; Đæm men þincð, ipsi homini videtur, *it appears to that man, that man thinks*; Nænezum þuhte, nulli visum est, *it appeared to no man, no man thought*; Him þincað, iis videntur, *they seem to them, they think*.

98. Man, with the verb, is often rendered impersonally, as the old French word *homme*, or the modern *on*, and the English *one* and *they*. For example; Man mihte ȝeſeon *one might see*. Chron. An. 1011; Man

[41] Our word *must* is evidently derived from moſt, which is similar to the Gothic ΓΑΜΩSTΕΔΗΝ, possent, *they could*. Moſt sometimes signifies *might*.

þohte. (Matt. xiv. 11,) French On a apporté, *they brought*; Man orfloh, French On a tué, *they slew*; Þer man þræfde ut Ælfgife, *here* (at this time) *they drove out Ælfgiva*. Chron. An. 1037. See Lye's *Dictionary*, sub voce *Man* for more examples.

A LIST OF IRREGULAR VERBS.

99. Many Anglo-Saxon verbs cannot be reduced to any regular method [42].—The following are the principal irregular verbs, with their chief variations.

Acpencan, *to extinguish*; acpent, acpanc, acpinen, *quenched.*

Agan, *to own* or *possess*; agun, agan, *we, ye, they have*; aht, *we have had*; ahton, *they have had* or *possessed.*

Ahebban, *to heave up*; ahof, *he hath lifted up*. Perhaps ahof may be from ahafan, *to lift up.*

Ahneofan, *to rush*; aneof, ahnuf, *he rushed*; ahnufon, *they rushed.*

Anan, *to give*; an, *I give*; unne, *I give* or *thou givest*; unnon, *we, ye, they give*; ufe, uffe, udde, *I* or *he gave.*

Belucan, Belỳcan, *to lock up*; belỳcð, *he locks up*; beleac, *he locked up*; belucon, *or* belocen, *we, ye, they locked up.*

Bepæcan, *to deceive*; bepæht, *he deceived*; bepæhtest, *thou deceivedst*. Likewise Pæcan.

Biddan, *to pray*; bit, *he prays*; bad[43], bæd, *he prayed.*

Bringan, *to bring*; brohte, brohte, *he brought.*

Brucan, *to enjoy*; breac, bræc, *he enjoyed.*

Bigean, Bugan, *to bow*; beah, bigde, *he bowed*; begð, begeð, *bowed*. So abugan, gebugan.

Bỳcgean, *to buy*; bohte, *he bought*. So bebicgean *to sell.*

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[42] See Etymology, 77.

[43] See Etymology, 80.

Coman, Cuman, Cpiman, *to come*; com, *he came*; comon, cumon, *they came*.

Cunnan, *to know*; can *I know*; canſt, cunne, *thou knowest*; cunnon, *we, ye, they know*; cuþe, *he knew*.

Deaꝛꝛan, Dýꝛꝛan, *to dare*; ðeaꝛ, ðeaꝛe, *I dare*; ðuꝛꝛe, *thou darest*; ðuꝛꝛon, *we, ye, they dare*; ðoꝛſte, *he durst*.

Delꝛan, *to dig*; ðulꝛ, ðielꝛ, ðelꝛ, ðealꝛ, ðalꝛ, *he dug*; ðulꝛen, *digged*.

Don, *to do* or *make*; ðo, *I do*; ðeſt, ðýſt, *thou dost*; ðeð, ðýð, *he doth*; ðoð, *we, ye, they do*; ðið, ðiðe, ðýðe, *he did* or *hath done*; ðo, ðon, *he may do, they may do*.

Dꝛeccan, *to vex* or *grieve*; ðꝛohte, *he vexed*; ðꝛohton, *they vexed*.

Fenzan, *to take*; ꝛenz, ꝛoh, *he took*. So ꝛon *and* beꝛanzan, *to take*.

Fleon *to fly*; ꝛleh, ꝛleah, ꝛleoh, *fly*.

Gan, or Ganzan, *to go*; Ic za, Ic zanze, *I go*; he zæð, *he goes*; pe zað, *we go*; eode, zeode, *I* or *he went*; za, *go thou*; za ze, *go ye*.

Gebuzan, *to bow*; zebýzð, *he bows*; zebeah, *he bowed*; zebuzon, *we, ye, they bowed*; zebozen, *bowed*.

Gelæcan, *to approach*; zelihte, *he came near*.

Gelæccan, *to seize*; zelæhte, *he seized*.

Gemetan, *to find*; zemette, *he found*.

Gemunan, *to remember*; zemune, zemunde, *it is remembered*; zemunon, *they are remembered*.

Geotan, *to pour out*; zute, zeote, *he poured out*; zutan, *they poured out*.

Gefean, Gefeon, *to see*; zeſap, zeſeah, zeſeh, zeſeaz, zeſaz, *he saw*; zeſepen, *seen*.

Getan, *to* GET; zeot, zeotte, *he* GOT; zeoton, *they* GOT; zitèn, *gotten*.

Gepæccan, Gepeacan, Gepæcean, *to afflict*; zepeahte, zepæhte, *he afflicted*.

Giſan, *to give*; ȝeaf, ȝæf, *or* ȝaf, *I* or *he gave*; ȝiſen, *given.*

Hon, Hanȝan, Henȝan, *to hang*; Ic hoh, *I hung*; he heh᷑, he henȝ, *he hung*; hoh, (*crucifige,*) *hang*; ho᷑, (*crucifigite,*) *hang*; henȝon, *they hung. Part. perf.* hanȝen, *hung.*

Hebban, Heafan, *to heave*; hef᷑, *he heaveth*; hof, hofe, *I* or *he heaved*; hafen, hefen, heafen, *heaved.*

Helpan, *to help*; hulpe, *he helped.* So ȝehelpan.

Hlihan, *to laugh*; hloh, *he laughed.*

Hpéonſan, *to turn*; hpunſe, *he turned*; hpunſan, *they turned.* So ahpeonſan.

Ican, Iecan, *to eke*, or *enlarge*; icte, ihte, *I* or *he enlarged*; icton, *we, ye, they enlarged*; iht, (*auctus,*) *enlarged.*

Lixon, *to shine*; lixte, *he shone*; lixton, *they shone*; and perhaps lixðon, and lixoðon.

Onȝitan, *to understand*; onȝeat, *he understood*; onȝatun, *they understood.* Also ȝ᷑tan, *or* ȝetan, *to get, to procure,* or *obtain.*

Pæcan, *to deceive, to lie*; pæhte, *he deceived.*

Plætan *to smite*; plat, *he smote.*

Plihtan, *to be a surety*; plihte, *he gave his word.*

Reccan, *to reckon an account*; ꝑohte, ꝑehte, ꝑeahte, *he reckoned*; ꝑohton, *they reckoned.*

Sahtlan, *to reconcile*; ſæht, *he reconciled,* Norm.-Sax.

Sapan, *to sow*; ſep, *he sowed*; ſapen, *sowed, sown.*

Scinan, *to shine*; ſcean, *he shone.*

Scippan, *to create*; ſceop, *he created.* So ȝeſcippan.

Secan, *to seek*; ſohte, *he sought*; ſohton, *they sought.* So ȝeſæcan.

Secȝan, Sæȝȝan, Sæcȝan, *to say*; ſæcȝðe, ſæðe, *he said.* Perhaps from ſæcȝoðe: also piðſecȝan, piðſaȝan, *to contradict.*

Seon, *to see*; *See* Geſeon.

Settan *to place*; ſette, ſet, *he placed.*

Sittan, *to sit*; ſæt, *he sat.*

Slaȝan, *to kill* or *slay*; ſloh *he killed.* Perhaps ſloȝ, ȝ being turned into h.

Stꞃeccan, *to stretch*; ſtꞃehte, *he stretched*; ſtꞃehton, *they stretched.*

Speꞃian, *to swear*; ſpoꞃ, *he swore.*

Spiȝan, *to be silent*; ſupode, ſup, *he was silent*; ſupon, *they were silent.*

Tæcan, *to teach*; tæhte, *he taught*; tæc, *teach.*

Teon, *to draw* or *accuse*; teh, tuȝe, *he drew*; teo, teoh, *draw.*

Ðeaꞃfan, *to behove*; Ic þeaꞃf, *I have need*; þeaꞃft, þuꞃfe, *thou hast need*; þuꞃfon, *we, ye, they have need*; þoꞃfte, *he has need.*

Ðencan, *to think*; ðoht, ðohte, *he thought*; ȝeþencan.

Ðean-on, *to profit*; þaȝ, þah, *he profited.*

Tẏþian, *to give*; tẏþde, tẏdde, *he gave.*

Þacian, *to wake*; þeahte, *wakened.* So apacian.

Þeðan, *to be mad*; þedde, *he was mad.*

Þiꞃcan, Þeoꞃcan, Þoꞃcan, *to work*; *to build*; þoꞃhte, *he worked, built*; ſoꞃþẏꞃcan, *to undo.*

Yꞃnan, Aꞃnian, Aꞃnan, *to run*; aꞃn, uꞃn *he ran*; uꞃnon, *they ran.*

CHAPTER VI.

ADVERBS.

100. An Adverb[1] is a part of speech, joined to verbs, adjectives, or other adverbs, to denote some quality or circumstance respecting them; as, Þiſelice ic ſpꞃece,

[1] As the *adjective* is an *adjected* or added word to express the quality, property, &c. belonging to a *name*, the *adverb* is a word added to denote the quality &c. belonging to the *action* or *being* specified by the verb. Hence, *Theodore Gaza*, l. iv. defines an adverb—*μέρος λόγȣ ἄπτωτον, κατὰ ῥήματος λεγόμενον, ἢ ἐπιλεγόμενον ῥήματι, καὶ οἷον ἐπίθετον ῥήματος. A part of speech without cases, predicated of a verb,*

I speak wisely; Ħi þæɲon to lanȝe, *they were too long*.

If the etymology and meaning of adverbs be investigated, it will be found that most of them are corruptions or abbreviations of other words[2].

101. Adverbs are formed by continually using nouns and adjectives in certain cases, till they assumed an adverbial signification: for instance, in the dative case; as,

Ħþilum[3], *awhile, sometime, now*.
Sticce-mælum[4], *piecemeal, by degrees*.
Ħeap-mælum, *by heaps*.
Lẏtlum, *by little*.
Micelum, Miclum, } *greatly*.
Sþa micelum, *so greatly*.
Dæȝhþamlic, ——lice, } *daily*.
Ħþẏɲþtum, Ħþẏɲþan, } *by turns*.
Eallum ȝemettum, *by all means*.

The genitive case is more generally used; as,
Soþeɲ[5], *amen, verily, truly*. Ðanceɲ[6], *freely, gratis*.

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or subjoined to it, and being as it were the verb's adjective. Priscian gives the following definition of an adverb, lib. xv. p. 1003, Adverbium est pars orationis indeclinabilis, cujus significatio verbis adjicitur. Hoc enim perficit adverbium verbis additum, quod adjectiva nomina appellativus nominibus adjuncta: ut, prudens homo, *a prudent man*; prudenter egit, *he acted prudently*: felix vir, *a happy man*; feliciter vivit, *he lives happily*.

[2] The radical meaning of adverbs, prepositions, &c. (see Etymology 114, note [1]) is seldom evident, and often very obscure. In this work therefore they have been classed according to their present use, and distributed under the customary heads of Prepositions, Conjunctions, and Interjections: but there has been an effort, particularly in this chapter, to show from what words adverbs were most likely to be derived. This part of the work being a first attempt, is submitted with great deference to the consideration of critics in the Anglo-Saxon language.

[3] *In* or *for a moment*, the dative case of hþile *a moment, time*, &c.

[4] The dative case of mæl, *a part*, and ɲticce, *a morsel, part*, &c.

[5] The genitive case of ɲoð, *sooth, truth*.

[6] The genitive of þanc, *a thank, favour, will*.

When the genitive does not end in eſ, the adverb is often formed thus; as,

Nihtes[7], *by night.*
Ealles, *fully, perfectly.*
Nedes[8], *of need, by constraint.*

The genitive case plural is used adverbially; as,

Anpunga, } *without*
Onceapunga[9], } *payment,*
Unceapenga, } *gratis.*
Ypplenga, *in anger, angrily.*
Eallunga (-e), *altogether, wholly.*
Eællenge, *behold.*
Dolunga, } *in vain.*
Dolinga, }
Deapnenga, } *privily, secretly.*
Deapnunga, }
Eapunga (-e), *openly, publicly.*
Gegnunga, *clearly, indeed.*
Semnunga, } *suddenly, by and by.*
——inga, }
Fæpinga, *suddenly, forthwith.*
Dpædinge (-o), } *shortly.*
——inego, }
Penunge (-a), *by chance, haply.*
Gelome[10], *frequently.*

102. Adverbs probably formed from primitive adjectives.

Sona, *soon.*
Læt, } *late.*
Læte, }
Sel, *well, enough.*
Bet, *better, more.*
Oft, *oft, often.*
Pel, *well, rightly.*
Ma, *more, rather.*
Softe, *softly.*
Lýt, (parum,) *a little.*
Deaple *very much, vehemently.*
Yfel, *evil.*

103. Adjectives ending in lic are converted into adverbs by adding e. Indeed all adjectives of the positive state, signifying the quality or manner of a thing, take an adverbial signification by adding lice.

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[7] It is formed from niht, *night:* hence we have Dæges ȝ nihtes, *by day and night.* Genesis xxxi. 40.

[8] From ned, nede, *need, necessity.*

[9] From on, *without,* a privative prefix; as, on-blede, *without blood,* and the Genitive plural of ceapung, *commerce, price,* &c.

[10] From ȝeloma, *utensils in frequent use:* hence the word *heir-loom* signifying any furniture decreed to descend by inheritance.

Gelomelice, *frequently, often.*
Fæplice, *suddenly, forthwith.*
Soðlice, *in sooth, truly, verily.*
Luðlice, *certainly, indeed.*
Hpædlice, *readily, soon.*
To hpædlice, *too readily* or *quickly.*
Pitodlice, *certainly, plainly.*
Eornoftlice, *in earnest, truly, surely.*
Dæledlice, *by itself, apart, particularly.*
Heapdlice, *hardly, hastily.*
Singallice, *continually, always.*
Sputolice, *evidently, plainly.*
Digellice, *secretly.*
Snoteplice, *wisely, prudently.*
Rihtlice, *rightly, justly.*
Gepiplice, *distinctly, certainly, wisely.*
Hneconlice, *quickly.*
Ecelice, *everlastingly, continually.*

104. Adverbs in lice admit of comparison by or and oft; as, Hpædlice *readily*, hpædlicor *more readily*, hpædlicoft *most readily*, &c.

Dirftelice, -or, -oft, *daringly.*
Snoteplice, -or -oft, *wisely.*
Rihtlice, -or, -oft, *rightly.*

Some adverbs are more irregular in their comparison.

Hpæder, *most readily, shortly.*
fær, ærer, *ere, first.*
Fulor, *often, very often.*
Pyrre, *worse.*
Nextan } *next.*
Nehftan }

105. Adverbs probably from pronouns.

Her, *here.*
Heonu, } *behold.*
Henu, }
Heonon, *hence.*
———for, *henceforth.*
Hider, *kither.*
Hu, *how?*
Hpanon, *whence.*
Hpæder, } *whither.*
Hpider, }
Hpider hpega, *somewhere.*
fæghpider, *every way, every where.*
Hpænne, } *when.*
Ahpænne, }
Ahpenne, }
Hpær, *where.*
Gehpær, *every where.*
fæghpær, *every where.*
Nohpær, *no where.*

Ahpaɲ, *somewhere.*
Þpæt, *namely, as yet.*
Þpæt hpeȝa, (-u), huȝu, Þpæt hpuȝu, hpiȝu, Þpæt hpæȝ-anunȝeƒ, *somewhat, a little.*
Þpæþeɲ, *whether, if, although.*
Þpene, *scarcely.*
Þpon, Þponlice, *somewhat, very little.*
Lýt-hpon, *a little.*
To hpan, To hpon, *to what, wherefore.*
Þponan, *whence.*
Ahponan, *any where.*
Ahponan utan, *any where without.*
Nahponan, *no where.*
———utane, *no where without.*
Þpý, *why?*
Foɲhpý, ——hpýȝ, *i.e.* iȝ, ——hpon *i.e.* en, *why? wherefore.*
To hpý, *for what? wherefore.*
Oƒ þam, *from thence.*
Oð þiƒ, Oð þæƒ, *hitherto.*
Spa, *so.*
Spa ƒpa, *like as, as if, as it were.*
Ealƒpa, *also.*
Spa ȝelice, *alike, of that sort, likewise.*
Spa ɲoɲð, *so forth.*
Spilce i. e. ƒpalice, *as if, as it were.*
Eacƒpýlce, *likewise, besides.*
Ða, *then.*
Ða þa, *whereas, whilst that.*
Ðanan, Ðonan, Ðonon, *thence.*
Ðæɲ ɲiht, *forthwith, by and by.*
Ðæɲ, *there.*
Ðæɲ þæɲ, *there, there where.*
Ðæɲon, Ðaɲin, *thereon* or *therein.*
Ðæƒ, *since that, whereby.*
Ðæƒ þe, *afterwards.*
Ðenðen, *whilst, as long as.*
Ðiðeɲ, *thither.*
Ðonne, *then, when, than.*
Ðuƒ, *thus.*
Ðuƒ ȝeɲað, *such, of this sort.*

106. Adverbs probably contracted from verbs; as from the Imperative mood:

Lea, *yea.*
Lete, ȝet[11], *yet.*

[11] Getan, *to get.*

Nu ȝeꞇ, — ȝeð, } *as yet, hitherto.*
Ꞇeꞇ ma, *yet more.*
Ꞇẏꞅe, *yes.*
Lanȝ[12], Lanȝe, } *long.*
Uꞇon, Uꞇan, } *but, moreover.*
Buꞇon, Buꞇan, } *freely, of free cost.*
Buꞇon ꞇꝑeon, *doubtless, without doubt.*

Ꞓelleꞅ, *else, otherwise.*
Ꝑona, Ꝑana, } *waning, less.*
Ꞓꝼꞃe, *ever, always.*
Ꞇiꝼ æꝼꞃe, *if ever.*
Ꝑen, *by chance.*
Ꞓꝑẏꞅꞇ-þu, Ꞓꝑẏꞅ-ꞇu-la, Ꞓꝑẏꞅ-þu-la, } *whether,* used in asking questions, *Is it so?* &c.

From verbs in the indefinite tense.

Sꝑiþe, *very much, greatly.*
To ꞅꝑiþe, *earnestly, exceedingly.*
Ꞓalleꞅꞇoꞅꝑiþe, *too quickly* or *readily.*
Soð, Fulꞅoð, } *truth.*
Æꝼꞃe, *ever, always.*

Ā, Ǻ, áá, ááá, } *always.*
Ꞇeo, Ꞇeoh, Iu, Ꞇeaꞃa, Iuȝeꞃa, } *formerly, of old.*

Indefinite and a Pronoun.

Siþþan, *after, further.*
Nẏmþe, *unless, perchance.*
Fuꞃþon -un, *moreover, yea further.*

Adverbs ending in in, en, an, eð, from verbs.

Hinðan, *after, behind.*
Æn, *once, one time.*
Nean, Foꞃnean, —neah, } *near, almost.*
Feoꞃꞃan, *furthermore, moreover.*
Nu, *now.*

Niꝑe, Niꝑan, } *newly, of late.*
Selðen, *seldom, rarely.*
Recene, *quickly.*
Samoð, *also, at once.*
Hꝑilon, *sometimes, now.*
Suþan[13], *from the south.*
Noꞃþan, *from the north.*

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[12] The imperative of Lanȝian, *to prolong.*

[13] Thus An and on (from anan *to give,*) denote motion from a place; noꞃþan *from the north,* &c.; heonon *hence,* &c.

Preterite &c., with a Pronoun.

Ðẏ læſ, } *lest that.*
Ðe læſ, }
Ꞓenoh[14], *enough.*

Ꞓtʒæðeꞃe, *together.*
Ꞓien, *again.*

107. Adverbs probably from Prepositions.

Buꞃan, buꞃon, *above.*
Beneoð (-an), *beneath.*
Dune-ꝑaꞃð[15], *downward.*
Ꞓam-ꝑeaꞃð, *homeward.*
Ꝑeſt-ꝑeaꞃð, *westward.*
Up-ꝑeaꞃðeſ, *upward.*
Innan-ꝑeaꞃð, *inward.*
Nẏþeꞃ, *nether, lower down.*
Ꝑiþutan, *without.*
Binnan, *within.*
Beʒeonðan[16], *beyond.*
Upp, Up, *up, upon, above.*
Dune, } *down, downward.*
Aðun (-e), }

Uꞃan, } *above, upward.*
Uꞃon, }
Uꞃe-meſt, *uppermost.*
Ꝑiþ-uꞃan, *above.*
Neoþan, } *downward, beneath.*
Beneoð (-an), }
Beheonan, *on this side.*
Onʒen, }
Onʒean, } *again.*
Ꞓeon, }
Ꞓean, }
Behinðan, *behind, after.*

108. Adverbial phrases &c.

Ðæſ þe ma, } *so much the more,* or *rather.*
Ðaeſ þe maꞃe, }
Ma þonne, *more than.*
Ðe ma, *the more.*
Mið þẏ þe, *as soon as.*

Æꞃ þam þe, *before that, ere that.*
Sꝑa lanʒ ſꝑa, *so long as, until that.*
Sꝑa ſꝑiþe, *so much.*
Sꝑa hꝑæꞃ ſꝑa, *wheresoever.*
—— hꝑiðeꞃ, *whithersoever.*

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[14] Genoh or ʒenoʒ appears to be the past participle ʒenoʒeð *multiplied,* from the verb ʒenoʒan *to multiply*: hence the English *enough.* Tooke, vol. i. p. 473.

[15] Ꝑaꞃð, or ꝑeaꞃð, is the imperative of the verb ꝑaꞃðian or ꝑeaꞃðian *to look at,* &c. Tooke, vol. ii. p. 408.

[16] Biʒeonð or beʒeonð is the imperative Be, compounded with the participle ʒeonð, ʒeoneð or ʒoneð from the verb Gan, Ganʒan or Gonʒan *to go* or *to pass*: hence our word *beyond*; as "Beyond any place," means "*be passed* that place." *Diversions of Purley,* vol. i. p. 408.

Ða hpile, *so long as, until, while, then.*
Ða hpile þe, *while.*
On þiſ healf, *on this part.*
On þa healf, *on that part.*
On þa ſpiþnan healf, *on the right side.*
On þa pýnſtnan healf, *on the left side.*
Betpýh þaſ þing, *in the mean while*, or *season.*
Æt nextan, } *at length,*
Æt nýhſtan, } *at last.*
On á poſuld, *in every world, for ever.*
Með micel hpil, *a little while.*
Ðæſ niht, *forthwith, by and by.*
On niht, *by night.*
Ealleſ, *fully, perfectly.*
Mið ealle, *altogether, entirely.*
Ealleſ to fæſte, *too fastly, too surely.*
Ealleſ to gelange, *all too long*, nimiùm.
Nimþe pen pæne, *unless, except.*
Spiþe-æn, *very early.*
On hnæn ðneſſe, *in a short time.*
Ymblýtel, } *a little while*
——alýtel, }
Inſtæpe, } *soon,*
Sona inſtæpe, } *quickly.*
Seldhpenne, } *seldom.*
Seldhpænne, }
On bæc, } *backwards.*
On bæclinc, }
Gehend, -e, -on, -ne, *nigh, near.*
Anlæſt, } *at the instant.*
Anlaſte, }
On laſte, *at last, at length.*
Eſt ſona, *forthwith.*
To ſonan þam, *furthermore, beside.*
Fuua, } *twice.*
Tupa, }
Todæg, } *today.*
Ðeo ðæg, }
Tomenigen, *tomorrow.*
Æt ſumum cýnne, *sometimes, now and then.*
Ðu lange, *how long.*
Ðu oft, *how often.*
Fel-hpæn, } *every where,*
Gepel-hpæn, } *openly.*
Ellen-hpiden, *to* or *towards some other place.*

109. ADVERBS OF NEGATION.

Na[17], *no, neither.*
Ne[18], *not.*

[17] The letter n contracted from ne *not*, is used in composition as a negative, especially in pronouns and adverbs; as, Nan, *nothing, no one*, from an *one*, like the Icelandic n-einn, English n-one, Latin n-ullus, &c., n-æfre, English n-ever. If the chief word begin with h it

Ne, ne, *not, neither.*
Næſ, Neſe, } *not, no, not so*
Neſe neſe, Næſ næſ, } *not, no, certainly not, certainly not so.*
No, *no, not.*
Noht, Nocht, } *no, not.*
Na læſ, nelleſ, *no, not, not at all.*
Noht-þon-læſ, Naþe-leſ, Nalleſ, Næſne, } *not, no, nevertheless, never.*
Nohþæðeſ, *neither.*
Nate-þæſ-hþon, Nateſhþon, } *no, not, in no wise.*
Na elleſ, *no, not otherwise.*

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is lost in composition: as, n-abban *not to have,* from habban *to have;* if it begin with ꝑ or ꝑı, ẏ is put instead; as, n-ẏllan *to be unwilling.*

[18] The word ne *not,* is the usual negative; it is always set before verbs, like the Russian *ne* and the Latin *non:* for example, Ƀꝑı ꝼæſtað Iohanniſ leoſnıng cnıhtaſ anð þıne ne ꝼæſtað, *Why do the disciples of John fast, and thine fast not?* ne maȝon hı ꝼæſtan, *they cannot fast.* By cutting off the e, ne is often made to coalesce with the following noun or verb; thus, Ne ænıȝum, and ne ꝑılle become nænıȝum, and nılle. See Chapter v. Note 39 and 40. Na is the English *no:* for example, na hꝑæſ, Engl. *no where*: it also expresses *not* in an antithesis, where ac, *but,* comes after: for example, Na ſꝑılce ȝe ſecȝað ac, *not as you say, but,* &c. &c. nallaſ, *not,* is probably a contraction of nalæſ, or na elleſ: for example, Nalleſ þæt an, *not this alone.* Næſ, *not,* seems not to have come from na ꝑæſ, but rather to be an abbreviated form of nalleſ: for example, Ðẏ hıt bıð þæſ monneſ ȝoð, naſ þæſ anꝑealðeſ, ȝıꝼ ſe anꝑealð ȝoð bıð, that is, *Therefore it is the good of the man, not of the office, if the office be good.* Oꝼ hıſ aȝenſne ȝecẏnðe naſ oꝼ þıne, that is, *Of his own nature, not of thine.* Negations, however, as the student will perceive by these examples, are frequently expressed in Saxon, as in other languages, by a simple word: still it frequently happens, that there is a double negation; one is placed before the noun, the other before the verb. Negative words compounded of ne- n-, do not form a complete negation, if ne be not repeated. For example, Nan man ne ſıꝑað nıꝑne ſcẏp to ealðum ſneaꝼe, *No man seweth a piece of new cloth on an old garment.* If several such words are contained in the sentence, ne is still reiterated. For example, Ne ȝeꝼe ſeah næſne nan man ȝoð, *No man ever saw God at any time;* Ge ꝑenað þæt ȝe nan ȝecẏnðelıc ȝoð ne ȝeſælþa on ınnan eaꝑ ſelꝼum næbban. *You imagine that you have no natural good or happiness within yourselves.* If the negative belong to a verb, both ne and na

CHAPTER VII.

PREPOSITIONS [1].

110. A Preposition is a part of speech that connects words with one another, and shows the relation between them: Fꞃam þam menn, *from that man.* Ælf. *Gram.*

111. Prepositions governing an Accusative Case.

Abuꞇan, *about*
Aȝen, aȝean, *against*
Anðlanȝ, anðlonȝ, *ALONG, near*
Beꞃoꞃan, *BEFORE*
Beȝeonð, beȝeonðan, -eonð, ȝeonð, *beyond*
Beꞇꞃeox, beꞇꞃux, beꞇꞃẏx, beꞇꞃih, *between, betwixt*
Buꞇan[2], buꞇon, *beside*
Ꞓmb, ẏmb, embuꞇan, ẏmbuꞇan, *about*
Foꞃ[3], *FOR*
Ꞓeonð, *see* beȝeonð

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are frequently used, and the *verb* is put between. For example, Ne be þuꞃꞃon na þa halan læceꞃ, ac þa þe unꞇꞃume ꞃẏnð. *They who are whole, need not a physician, but they who are sick.* Ne eom ic na Cꞃiꞃꞇ, *I am not the Christ.* *Nor* and *not* are expressed by means of ne ne, when *not* (ne) precedes: as Ne ꞃaꞃe ȝe ne ne ꞃẏliȝeað, *Go ye not out, nor follow him.* But after naþeꞃ, *neither,* merely a single ne follows in every member of the sentence. For example, (Matthew vi. 20.) Goldhoꞃðeað eoꞃ ꞃoðlice ȝoldhoꞃðaꞃ, on heoꞃenan, þæꞃ naþoꞃ om ne moðþe hiꞇ ne ꞃoꞃnẏmð, anð þaꞃ þeoꞃaꞃ hiꞇ ne ðelꞃað, ne ne ꞃoꞃꞃꞇelað, *Lay up for yourselves treasures in heaven,* &c. &c. &c. Here are examples of both expressions.

[1] "*Præpositio* iꞃ ꞃoꞃeꞃeꞇnẏꞃꞃ. ꞃe bið ȝeþeoð naman. ⁊ ꞃoꞃðe. ⁊ ꞃꞇent æꞃꞃe on ꞃoꞃeꞃeaꞃðan. *ab illo homine,* ꞃꞃam þam menn. heꞃ iꞃ ꞃe *ab, prepositio, apud Regem sum,* ic eom mið þam cẏnincȝe. heꞃ iꞃ ꞃe *apud, prepositio, ad regem equito,* ic ꞃiðe ꞇo cẏnincȝe, *et cetera.*" Ælfrici *Gram.* p. 3.

[2] Horne Tooke thinks this word is the imperative mood be-uꞇan, from beon-uꞇan, *to be out:* hence our conjunction BUT, *be out.* He thinks also that boꞇ, the imperative mood of boꞇan, *to boot,* or perhaps boꞇ, *a compensation,* is the root of our conjunction BUT, *to boot.* —Tooke's *Diversions of Purley,* vol. i. p. 190.

[3] This word in composition has a deteriorating meaning: as, Foꞃbeoðan, *to forbid;* Foꞃðeman, *to condemn;* Foꞃðon, *to make an end of.* According to Tooke it is derived from the Gothic substantive ꞒΛΙΚΙΝΛ, *cause.* See Etymology, 113.

Gemanz[4], *among*
Innan, *in*
Ofep, *OVER, above*
On, *in, to, among*
Onzean, *in, against*
Oð, *to*
Teh, *against*
Þuph, *through*
To-zeanef, *against*
Undep, *UNDER*
Uppan, *upon, above*
Utan, *about*
Pið, *WITH, near*
Pið-æftan, *after, behind*
Pið-foran, *before*
Pið-innan, *within*
Pið-zeondan, *about*
Pið-utan[5], *without*
Ymb, *about*
Ymb-utan, *round about.*

112. Prepositions governing a Dative Case.

Æftep, *after*
Æp, *ere, before*
Æt, *at*
Ætforan, *before*
Amanz, *among*
Be[6], bi, biz, *by, nigh*
Bæftan, } *behind*
Be-æftan, }
Beforan, *before*
Bezeond, } *beyond*
Bezeondan, }
Beheonan, *on this side*
Betweonan[7], betwih, betwinan, *between*
Betwux, betweox, betwýx, *betwixt*
Binnan, binnon, *within, except*
Bufan, bufon, *above*
Butan[8], buton, *without*
Fop, *before, on account of, FOR*
Fna[8], fnam, *FROM*
Gehend, *near, at hand*
Gemanz[4], *among*
Innan, *within*
Into, *in*
Mid, *with*

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[4] The imperative of Gemenzan, *to mix, to mingle;* from mænzan and menzian, *to mix.*

[5] From pið-utan *or* pýþan-utan *or* peoþan, *to be:* as, Beonutan, *to be out;* hence our English words *without* and *be-out* or *but.*

[6] Be is said to be the imperative mood of beon, *to be.*

[7] From the imperative Be, and twezen, *twain* or *two.*

[8] Derived from the substantive fnum, like the Gothic ᚠᚱᚢᛗ, *beginning, original source, author;* hence our preposition *from:* as,
Figs came *from* Turkey.
Figs came *beginning* Turkey. *Diversions of Purley,* vol. i. p. 342.

Neah, *near*
Oꝼ[9], *OF, from*
Oꝼeꞃ, *over, above*
On, *in, into*
On-uꝼan, } *upon, above*
On-uppan, }
Oð, *as far as, to*
Til, ꞇo[10], *to*. See p. 139 and note [7].
Toꝼoꞃan, *before*
Toʒeaneꞅ, *towards, against*
Tomiddeꞅ, *among*
Toꝑeaꞃd, *toward*
Undeꞃ, *UNDER*
Unꝼeoꞃ, *nigh, near*
Up, uppan, uppe, *UP, above*
Uꞇan, uꞇon, *without*
Ꝑið, *WITH, against*

The preceding prepositions are also of extensive use in the composition of words, as well as the following inseparable prepositions.

INSEPARABLE PREPOSITIONS.

113. There are some inseparable prepositions which are used only in composition; such as *di, dis, re, se, con,* among the Latins: as,

Ānd, in composition, signifies *to* or *back:* as, Andbidian, *to hope for;* And-lanʒ, *along;* Andꞅpuꞃnan, *to offend;* And-ꞃæccan, *to bring back;* And-ꞅꞇandan, *to stand back,* or *resist;* Andꞅꝑaꞃian, *to answer* or *give an answer.*

Ed signifies *again, of new, back again:* as, Ed-cenninʒ, *regeneration,* or *new birth;* Ed-lean, *a reward;* Ed-nipian, *to renew.* Ed was also, as it is still, the termination of the perfect tense, and of the perfect participle.

Eꝼen signifies *equal, just, alike:* as, Eꝼen-biꞅceop, *a fellow bishop;* Eꝼen-eald, *of the same age, coeval;* Eꝼen-bliꞅꞅian, *to congratulate* or *rejoice with.*

Eꝼꞇ signifies *again, back again:* as, Eꝼꞇ-aʒẏꝼan, *to*

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[9] Probably from aꝼoꞃa, like the Gothic ᐱᚠᐱᚴᐱ, *consequence, offspring, successor.* As FOR signifies *cause,* OF signifies *consequence, Diversions of Purley,* vol. i. p. 367.

[10] It is singular that ꞇo in composition has frequently a deteriorating effect: as, To-ꝑeoꞃpan, the same as a-ꝑeoꞃpan, *to cast away;* from ꝑeoꞃpan, *to cast:* ꞇo-ꝑendan, *to overturn, demolish;* from ꝑendan, *to turn.*

restore, to give back again; Ɛꝼt-aꝼacıan, *to set up again.*

Ɛm: as, Ɛmbe, *about;* Ɛm-ðon, *to compass about:* also as, Ɛmn, *equal;* Ɛm-lonʒ, *equal length;* Ɛm-leoꝼ, *equally dear.*

Foꝼ, signifies *by, for, from, against, besides:* as, Foꝼ-bæꝼan, *to restrain;* Foꝼ-beoðan, *to forbid, to prohibit;* Foꝼ-ðeman, *to be judged* or *decided between.* See Etymology, 111, Note [3].

Foꝼe signifies *before:* as, Foꝼe-bæꝼan, *to carry before;* Foꝼe-cuman, *to go before.*

Mıꝼ denotes *an error, defect,* &c.: as, Mıꝼ-boꝼen, *a miscarriage;* Mıꝼ-lıcıan, *to displease;* Mıꝼ-ðon, *to be done badly.*

Oꝼ denotes *in, from, im:* as, Oꝼ-ʒȳlðe, *without price;* Oꝼ-tꝼuꝼıan, *to distrust.*

Oð denotes *off, from:* as, Oþ-hȳðan, *to hide from, to abscond;* Oþ-bæꝼꝼtan, *to break off.*

Un signifies *in, not, un:* as, Un-abeʒendlıc, *inflexible;* Un-boht, *unbought;* Un-clean, *not clean;* Un-cuð, *unknown, uncouth.*

Ꝑıþeꝼ denotes *against:* as, Ꝑıþeꝼ-ꝼecʒan, *to speak against;* Ꝑıþeꝼ-coꝼen, *rebellious.*

An acquaintance with the composition of words [11], especially by prepositions, will greatly facilitate the acquisition of a language; for one radical term, combined with prepositions, forms many words, which retain the signification of their simple parts. The recollection of the radical words will be sufficient to bring to the mind its numerous derivatives, and will most deeply impress on the memory the precise signification of many words, which otherwise could be scarcely ascertained. Thus ꝼtanðan, *to stand,* compounded with aʒen or onʒean, becomes Aʒen-ꝼtanðan, *to stand against,* or *to oppose;* Anð-ꝼtanðan, *to stand back* or *resist;* Oꝼ-ꝼtanðan, *to*

[11] See the composition of Latin words briefly treated in my "*Introduction to Latin Construing,*" p. 60—62.

stand off, or *to tarry behind;* Undeſ-ſtandan, *to stand under*, or *to bear:* applied to the mind, *to know*, or *to UNDERSTAND;* Þiþ-ſtandan, *to STAND AGAINST*, or *to oppose*. Thus also lædan, *to lead;* ſendan, *to send*, &c. are compounded by separable and inseparable prepositions, and form many words [12].

CHAPTER VIII.

CONJUNCTIONS[1].

114. A conjunction is a part of speech [2] that connects words and sentences together: as, He ſtent ⁊ ſpreccð,

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[12] In Latin, the simple word duco, *to lead*, "admits before it *ab, ad, con, circum, de, e, in, ob, per, pro, se, sub, trans*, and becomes abduco, *to lead from, away*, &c.; adduco, *to lead to* or *bring*; conduco, *to lead together* or *conduce;* and so of its other compounds, uniting the signification of the preposition with the verbs." See *Introduction to Latin Construing*, p. 62.

[1] In respect of the real character and meaning of conjunctions, I consider them as no distinct class of words, but, like adverbs (see p. 180, Note [2]), as abbreviations of two or more significant words. The truth of this remark will be clearly seen in the notes. As an example, we may give eac, *and*, which is only the imperative mood of eacan, *to add unto, to eke, to increase*.

"Perhaps it may be worth remarking, as an additional proof of the nature of this conjunction, that in every language where this imperative is used conjunctively, the conjunction varies just as the verb does."

"In Danish, the conjunction is *og*, and the verb *öger*.

"In Swedish, the conjunction is *och*, and the verb *öka*.

"In Dutch, the conjunction is *ook*, from the verb *œcken*.

"In German, the conjunction is *auch*, from the verb *auchon*.

"In Gothic, the conjunction is ΛΠΚ, and the verb ΛΠΚΛΝ.

"As in Saxon the conjunction is eac, from the verb eacan." See Horne Tooke's *Diversions of Purley*, vol. i. p. 179.

[2] "Conjunctio iſ ſe ȝeþeodnýſ oððe ȝeſeȝincȝ þeſ dæl ne mæȝ naht þuſh hine ſýlſne. ac he ȝeſeȝð toȝædeſe æȝþeſ ȝe naman. ȝe þoſð. ȝiſ þu beſſýnſt. *Quis equitat in civitatem*, hþa ſit into þam poſt. þon cþeð he. *Rex, et Episcopus*. ſe cýninȝ ⁊ ſe biſcop. ſe *et*. Þ iſ, and. iſ *conjunctio: ego et tu*, ic ⁊ þu. Þoſð he ȝeſeȝð þuſ. *Stat et loquitur*. he ſtent ⁊ ſpreccð," &c. Ælfrici *Gramm*. p. 3.

He stands and *speaks*. Ælf. Grammar. Sapl ⁊ licchoma pẏꞃcað anne mon, *The soul* and *body make one man*. Boet. 85, 9.

Ac, *but*
Ǽȝðeꞃ ȝe---ȝe, *when---then*; *so---as*
Anð[3], onð (and in Dan.-Sax. enðe), *and, but*
Ɛac[4], *also* (in Dan.-Sax. oc, *also*), *and*
Ɛoꞃnoꞃtlice, pitoðlice, *therefore*
Foꞃþe, Foꞃþi(-ẏ), Foꞃþiȝ, Foꞃþan, Foꞃþam, } *because, therefore*
Foꞃþi þonne, Foꞃþan þe, Foꞃþam þe, } *because, because that*
Fuꞃþon, ꞃpilce, *also*
Giꞃ[5], *if*
Ƀpæt, þa, *but*
Ƀpæþeꞃ, Ƀpæþeꞃe, } *WHETHER, yet*
Na leꞃ---ac, *not only---but*
Nemne: *See* Nẏmþe
Ne, ne hpæþeꞃ, nane, *nor, neither*
Nẏmþe[6] *or* nemþe, nemne, *unless, but, except:* from nẏm, &c. Tooke, vol. i. p. 171.
Oððe, *or*
Sam, *whether*
Soðlice, *but*
Spa ꞃpa, *as, as if, as it were*
Spilce, *as if, because, as*

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[3] From An-að, the imperative mood of Anan, *to give*, and að, *a heap*. Hence our *and*, which has the same import: as, "Two *and* two are four;" or, Two, *add* two *to the heap*, are four. *Diversions of Purley*, vol. i. p. 221.

[4] The imperative mood of Ɛacan, *to add*.

[5] The imperative mood of Giꞃan, *to give*; like the Gothic ΓΙΕΑΝ, *to give*. From the imperative Giꞃ is derived our English *if*. *Gif* is to be found not only, as Skinner says, in Lincolnshire, but in all our old writers. Gawin Douglas, a Scotch poet and bishop, and translator of Virgil's *Æneid* about A.D. 1500, almost always uses *gif*. He has only once or twice used *if*: once he uses *gewe*, and once *giffis*; and sometimes *in case* and *in cais*, for *gif*. I shall only give one example of *gif*; and refer to the "*Diversions of Purley*" for other instances, vol. i. p. 152, &c.

"Forgiff me, Virgill, *gif* I thee offend." G. Douglas, Pref. p. 11.

[6] The imperative mood of Nẏman *or* Neman, *to take away, dismiss*, with the addition of þe, *that*: as, Nẏmþe, *take away* or *dismiss that*. Tooke's *Diversions of Purley*, vol. i. p. 171.

Spılce eac, *moreover, also, besides*
Uton, uton nu, *but, beside, moreover*
Ðæꝛ, þı, *because*
Ðeah, þeah þe, *though, although*
Ðeah hpæþeꝛe, *notwithstanding, nevertheless*
Ðe leꝛ, *lest, nor*
Ðẏ, *therefore, because*
Ꝑıtoðlıce, *but, therefore.*

CHAPTER IX.

INTERJECTIONS.

115. An Interjection is a word that expresses any sudden emotion of the mind: as, Ꝑa ıꝛ me, Woe *is me!*

Ɛala, *O! alas*[1] *!*
Ɛala eala, *very good! very well! well-well!*
Ɛala, ȝıꝼ, *O! if* or *that*
Ɛala hu, *O! how*
Ɛꝼne, *behold*[2] *!*
Ɛop, *alas! ah!*
Ꝺa, ha, he, he, (*laughing*)
Ꝺeonu, *behold!*
Ꝺıȝ la, *alas!*
La, *lo! behold! O*[3] *!*
Loca, *look! see! behold!*
Loca nu, *look now! see here!*
Ꝑa *or* pala, *alas!*
Ꝑe la pa, *well-away!*
Ꝑella pel, *well, well!*
Ꝑel me, *well is me!*

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[1] As, Ɛala bꝛoþeꝛ Ɛcȝbẏꝛht. eala hpæt ðẏðeꝛt þu. *O, brother Egbert! O! what didst thou?* Bede.

[2] As, Ɛꝼne nu, *behold now!*

[3] La hu oꝼt, *Lo! how oft.* La nu, *Lo! now, Behold now!* La is both prefixed and affixed to interrogations: as, La hpılc, *who?* Ꝺpæt ıꝛ ꝥ la, *What is that?* Ꝑılt þu la, *Wilt thou?* Iꝛ þæꝛ ȝenoh la, *Is there enough?*

PART III.

SYNTAX.

CHAPTER I.

THE CONSTRUCTION OF SENTENCES.

1. SYNTAX (from συνταξις, *composition*) teaches the composition, order, agreement, and government of words in a sentence.

2. A sentence, being an assemblage of words, expressing a perfect thought, or making complete sense, is distinguished at the end by a period, or full stop, marked thus, (:· or ⁊).

Sentences are divided into Simple and Compound.

3. A simple sentence has in it but one nominative case and one finite verb[1], either expressed or understood; as,

Lainan lẏꝼoðe:· Gen. v. 12.
Cainan lived.
Stꝼeamaꝼ:ꝼtoðon:· Cæd. 72. 15.
Streams stood.
Se Hælenð peop:· John xi. 35.
The Saviour wept.

These are sentences, because they express perfect thoughts, or make complete sense.

If the verb be active, the sentence must not only have a nominative case, and a finite verb, but an accusative; because, without the accusative case, no complete sense would be communicated. If we say, Ic ꝼẏlle, *I give*; Þilnigað men, *men desire*; and Hie þolðon habban, *they might have*; it is manifest the sentences are imperfect: but if the accusative cases þiꝼðom, anþealðeꝼ, and

[1] A finite verb is that to which number and person belong: a verb is called *finite*, to distinguish it from a verb of the IN*finitive* mood.

hlıſan, be subjoined, they will be perfect sentences, because complete sense will be conveyed; as,

Ic ſẏlle pıſdom:· Luke, xxi. 15.

I give (or *will give*) *wisdom.*

Þılnıȝað men anþealdeſ:· Boet, 38. 4.

Men desire power.

Ðıe þoldon habban hlıſan:· Boet. 38. 6.

They might have fame.

Though a simple sentence can have but one nominative case, and one finite verb; it may contain a verb in the infinitive mood, with other words, and still continue a simple sentence; as,

Ne nan mon ne mæȝ þam ȝeſceadþıſan mode ȝedeṛıan:· Boet. 32. 27.

No man can (is able to) *injure the reasoning mind.*

Ne mæȝ non mon nænne cṛæft ſoṛþbṛınȝan butan þıſdome:· Boet. 37. 18.

No man can bring forth any virtue without wisdom.

4. A compound sentence has in it more than one nominative case, or more than one finite verb, either expressed or understood; or it consists of two or more simple sentences connected by *relatives* or *conjunctions*; as,

Þılnıȝað men anþealdeſ ÐE hıe þoldon habban hlıſan:· Boet. 38. 4.

Men desire power, that *they might have fame.*

Ælc ȝod tṛẏþ bẏṛð ȝode þæſtmaſ. AND ælc ẏfel tṛẏþ bẏṛð ẏfele þæſtmaſ:· Matt. vii. 17.

Every good tree beareth good fruit, and *every evil tree beareth evil fruit.*

Ɓod ıſ oṛdfṛuma FORÐI ÐE he þæſ æfṛe:· Ælf. Hom.

God is beginning, wherefore *he was ever.*

Ɓod ıſ ende FORÐAN ÐE he bıð æfṛe:· Ælf. Hom.

God is end, because *he is ever.*

Mon ıſ ſaþl ⁊ lıchoma:· Boet. 89. 10.

Man is soul and *body.*

5. The parts of a compound sentence were not so accurately distinguished into members and clauses by the Anglo-Saxons, as they are by us. Instead of our comma, semicolon, and colon, they only used one point, thus (.) which merely denoted the sense to be imperfect.

6. The Anglo-Saxon, having inflected terminations, is in some measure a transpositive language; but it by no means admits of such liberty in placing the words in a sentence as in Latin[2] and Greek. The most common modes of action or existence are denoted, not as in Latin by inflection, but as in modern English by auxiliaries, which render the Syntax of the Saxon more free, and like our own language. We cannot therefore give minute directions for the collocation of words in a sentence; but the following remarks may be of use to the young student.

The nominative case is usually placed before the verb.

The participle is sometimes found at a distance from the neuter verb, and often at the close of the sentence; as,

Man þæſ ꝼꞃam Goðe aſenð:· John i. 6.

A man was sent from God.

Negatives, adverbs &c. are for the most part placed before the verb; as,

Ne nan mon ne mæȝ þam moðe ȝeðeꞃian:· Boet. 32. 27.

No man can injure the mind.

The accusative as well as the nominative case is generally placed before the verb, which will therefore often be the last word in a Saxon as well as a German or Latin sentence; as,

Dluteꞃꞃa þella þæteꞃ hi ðꞃuncon:· Boet. 30. 8.

They drank the water of pure springs.

Aȝẏꝼað þam Laſeꞃe þa þinȝ þe þæſ Laſeꞃeſ ſẏnt:· Matt. xxii. 21.

Give to Cæsar the things that are Cæsar's.

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[2] See the Author's *Latin Construing*, page 4.

CHAPTER II.

7. Syntax consists of two parts:

1. CONCORD. 2. GOVERNMENT.

8. Concord is the agreement of one word with another in case, gender, number, or person.

9. Government is when one word requires another to be in a particular case or mood.

THE CONCORDS.

10. There are three concords.

1st. Between the nominative case and the verb.
2d. Between the substantive and the adjective.
3d. Between the relative and the antecedent.

THE FIRST CONCORD.

11. The first concord is between the nominative case and the verb.

The verb must be of the same number and person as the nominative case.

Lufaſt þu me:· Đu waſt þ ic ðe lufige:· John xxi. 16.

Lovest thou me? Thou knowest that I love thee.

Se wisdom gedeð his lufiendas wise:· Boet. 60. 10.

Wisdom maketh his lovers wise.

12. A noun of multitude may have a verb of the singular or plural number.

Đeos menigeo. þe ne cuþe þa æ. hig ſynt aþyngede:· John viii. 49.

This people that knoweth not the law are cursed.

Đat folc wæs Zachariam ge-anbidigende. and wundrodon:· Luke i. 21.

The people was expecting Zacharias, and (mirabantur) *wondered.*

Ꞓall ꝥ ꝼolc aꞃaꞅ ⁊ ꞅtoðon:· Exod. xxxiii. 8.
All the people (surgebat) *arose and* (stabant) *stood.*

13. Two or more nominative cases singular will have a verb plural; as,

Ic ⁊ Fæðeꞃ ꞅẏnt an:· John x. 30.
I and the Father are one.

Mæʒ þin moð ⁊ þin ʒeꞅceaðpiꞅneꞅ ʒeꞅeon:· Boet. 146. 18.
Thy mind and reason may see.

THE SECOND CONCORD.

14. The second concord is between the substantive and the adjective.

The adjective or participle is always of the same number, case, and gender as the noun.

Ða ꞃẏht æþelo bið on þam moðe:· Boet. 67. 22.
The right nobility is in the mind.

Heꞃ iꞅ min leoꝼa ꞅunu:· Matt. xvii. 5.
Here is my beloved Son.

Leꞅceaðpiꞅneꞅ iꞅ ꞅẏnðeꞃlic cꞃæꝼt þæꞃe ꞅaꝑle:· Boet. 79. 36.
Reason is the peculiar endowment of the soul.

THE THIRD CONCORD.

15. The third concord is between the relative and the antecedent.

The relative agrees[1] with its antecedent in gender, number, and person. Its case depends upon some other word in the sentence.

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[1] The relative agrees in number, case, and gender with the noun understood after it. When the noun understood is supplied in the examples, they will stand thus:

Ne ꝑẏꞃceað æꝼteꞃ þam mete þe (mete) ꝼoꞃꝑẏꞃð.
Hi nemnað hiꞅ naman. Ꞓmanuhel. ꝥ (nama) ẏꞅ Loð mið uꞅ.
Rice on þam (ꞃice) he leoꝼað.

In the first example þe agrees with mete, which is the nominative case to the verb ꝼoꞃꝑẏꞃð. In the second, ꝥ agrees with nama, which is the nominative case to ẏꞅ: and in the third, þam agrees with ꞃice in the dative case governed by the preposition on.

Ne ꝑẏꞃceaꝺ æꝼteꞃ þam meꝛe þe ꝼoꞃꝑẏꞃꝺ:· John vi. 27.

Labour not after the meat which perisheth.

Ꝺı nemnaꝺ hıꞃ naman. Ꞓmanuhel. ꝑ ẏꞃ. Ꞓoꝺ mıꝺ uꞃ:· Matt. i. 23.

They shall call his name Emanuel, which is, God with us.

Rıce on þam he leoꝼaꝺ:· Hom. Elstob. 44. 12.

The kingdom in which he liveth.

CHAPTER III.

OF GOVERNMENT.

Government of Nouns.

16. One substantive governs another, signifying a different thing, in the genitive case.

Ðıꞃeꞃ manneꞃ hoꞃꞃ:· Ælf. Gram.

This man's horse.

Ꞓẏnnınꝫ heoꝼoneꞃ:· K. Alfred's Will.

King of Heaven.

Ðẏꞃ ẏꞃ Iuꝺea cẏnınꝫ:· Luke xxiii. 38.

This is king of the Jews.

17. But nouns signifying the same thing are put in the same case.

Ælꝼꞃeꝺ. Kunınꝫ ꝑæꞃ ꝑealhꞃtoꝺ ðıꞃꞃe bec:· Boet. Præf. xi.

King Alfred was translator of this book.

18. A noun signifying *praise* or *blame* is put in the genitive case; as,

Ðıꞃ ꝼolc ıꞃ heaꞃꝺeꞃ moꝺeꞃ:· Exod. xxxii. 9.

This people is of hard mind.

Ða ꝑæꞃon hꝑıteꞃ lıchaman. ⁊ ꝼæꝫꞃeꞃ anꝺꝑlıtan men:· Hom. Elstob. 11. 16.

They were of white complexion, and men of fair countenance.

Ꞓoꝺꞃe ꝫleauꝑneꞃꞃe cnıht:· Bede.

A boy of good disposition.

19. The genitive case is sometimes put alone, the former noun being understood; as,

Ðe ȝeſeh Iacobum Zebeðeı:· Matt. iv. 21.

He saw James the son of Zebedee. (Sunu, *the son*, is understood).

20. Words which express *measure*, *weight*, *age*, &c. are put in the genitive case.

Bꞃeoꞇon ıſ eahꞇa hunð mıla lanȝ. ⁊ ꞇu hunð mıla bꞃað:· Bede 473. 11.

Britain is eight hundred miles long, and two hundred miles broad.

Þunð ẏnceſ lanȝ:· L. L. Ælfr. R. 40.

A wound an inch long (*the length of an inch*).

21. Nouns signifying the *cause* or *manner* of a thing, or the *instrument* by which it is done, are put in the dative case.

Anð heo clẏpoðe mẏcelꞃe ſꞇeꞇne:· Luke i. 42.

And she cried with a loud voice.

Ðıȝ ꞇæȝenoðon ſþẏþe mẏclum ȝeꞇean:· Matt. ii. 10.

They rejoiced with very great joy.

Ðı ſpꞃæcað nıþum ꞇunȝum:· Mark xvi. 17.

They spoke with new tongues.

22. Nouns signifying *part of time*, or answering the question *when*, are put in the genitive case.

Ðæſ ðaȝeſ (illo die). Jos. x. 11.

That day.

Dæȝeſ ⁊ nıhꞇeſ (die et nocte). Gen. xxxi. 40.

By day and night.

23. *Duration of time*, or nouns answering the question *how long*, are put in the accusative or dative case.

Ðꞃẏ ðaȝaſ (tres dies). (Jos. ii. 16).

Three days.

Ðþı ſꞇanðe ȝe heꞃ ealne ðæȝ ıðele:· Matt. xx. 6.

Why stand ye here all day idle?

Ðꞃım ðaȝum (tribus diebus). Exod. x. 23.

Three days.

24. Nouns ending in ꝼull and lice, and words compounded with eꝼen, eꝼn, or emn, and the noun þeaꞃꝼ, *need*, govern a dative case.

Ꝑuꞃþꝼull þam cẏnninȝum:· Ælf.
To be honoured by kings.

Eꝼen-læcan þam apoꞅtolum:· Wanl. *Cat.* p. 5. 1.
To be like the apostles.

Emn-ꞅaꞃiȝ heom:· Oros. 1. 10.
Grieving with them.

Unaꞅecȝendlic æniȝum:· *Chr. Sax.* MXI. 35.
Inexpressible to any one.

Biȝe þa þinȝ þe uꞅ þeaꞃꝼ ꞅẏ:· John xiii. 29.
Buy the thing which for us is necessary.

Nẏꞅ halum læceꞅ nan þeaꞃꝼ:· Matt. ix. 12.
There is no need of a physician to the well.

25. A noun with a participle, or two nouns with the word *being* understood between them, governed by no other word in the sentence, are put in the dative case, sometimes called the dative absolute.

Gebiȝeðum cneoþum:· Mark, i. 40.
Knees being bent (with bended knees).

THE GOVERNMENT OF ADJECTIVES.

26. *Superlatives, partitives*[4], *numeral adjectives*, the relative Ꝺþa, *who*, and *adjectives in the neuter gender without a substantive*, generally govern the genitive case; as,

Ꝺþæt ẏꝼeleꞅ ðẏðe þeꞅ:·
What evil (what of evil) *did this man?*

Mæȝ æniȝ þinȝ ȝoðeꞅ beon oꝼ Nazaꞃeð:· John. i. 46.
May any good (any thing of good) *be of* (from) *Nazareth?*

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[4] This rule extends so far, that when a similar idea is comprehended in the sentence, the genitive case is used, though no partitive word is expressed; as,

Niꞅ hit na þe ȝecẏnðe þette þu hi aȝe.
It belongs not to thy nature to possess them.

Here ȝecẏnðe is in the genitive case, as if we should say *It is not of thy nature* &c. See Rask's *Grammar*, p. 100.

Sume ðaꞃa boceꞃa:· Luke xx. 39.
Some of the Scribes.
Ꝺꞃa ꝑiꞃꞃa monna (quisnam sapientum?) Boet. 37. 2.
Which of the wise men?
Ꞓalꞃa ꝑẏꞃta mæꞃt (omnium herbarum maxima). Mark, iv. 32.
The greatest of all herbs.
Naht ẏꝼeleꞃ:·
No evil, or *nought of evil.*

27. *Than* after the comparative degree is made by þonne, þænne, and sometimes þe.
Ge ꞃẏnt ꞃelꞃan þonne maneȝa ꞃpeaꞃꝑan:· Matt. x. 31.
Ye are better than many sparrows.
When the words þonne, þænne, or þe, are omitted after a comparative, the following word is put in the genitive or dative case. The above passage in Luke xii. 7. is
Ge ꞃẏnt beteꞃan maneȝum ꞃpeaꞃꝑum:·
Ye are better than many sparrows.

28. Adjectives denoting *plenty, want, likeness, dignity, worthfulness, care* or *desire, knowledge, ignorance,* also the substantive ꝑana, *want,* have sometimes a dative and sometimes a genitive case after them.
Fulle ðeaðꞃa bana:· Matt. xxiii. 27.
Full of dead bones.
Se Ꝺælenð ꝑæꞃ ꝼull halȝum ȝaꞃte:· Luke iv. 1.
The Saviour was full of the (to the) *Holy Ghost.*
Ꝺu ꝼela ꝑileȝena:· Matt. xvi. 9, 10.
How many baskets?
Sumeꞃ ðinȝeꞃ ꝑana:· Boet. 34. 9.
Want of something.
Gelica mineꞃ þeoꝑeꞃ:·(similis mei servi). Numb. xii. 7.
Like my servant.
Ðæꞃ ilcan ꝑẏꞃþe:· (ejusdem dignus). Deut. xix. 19.
Worthy of the same.
Ꝑeoꞃþmẏnþa ȝeoꞃn:· Boet. p. 151.
Desirous of honour.

Boca ȝleaþ:· Boet. p. 151.
Skilled in books.
Unþiſ ȝoðcunðan naman:· Bede 582. 18.
Ignorant of the divine name.

29. The interrogative, and the word that answers to it, must be in the same case.

Hþæſ anlicnẏſ ẏſ þiſ ⁊ þiſ oſeꞃȝeþꞃit. þæſ Laſeſeſ:· Matt. xxii. 20.
Whose likeness is this, and this superscription? Cæsar's.

30. The neuter verb has the same case after as before it; as,

Ic eom æꞃiſt ⁊ liſ:· John xi. 25.
I am resurrection and life.

31. Verbs which signify to *name* admit a nominative case after them; as,

Ða þæſ ſum conſul. þæt þe heꞃetoha hatað:· Boet. 2. 1.
There was a certain consul that we name a heretoha[5].
Se Hælenð. þe iſ ȝenemneð Eꞃiſt:· Matt. i. 16.
The Healer who is named Christ.

32. Verbs of *trying*, *following*, *depriving*, of *wanting*, *enjoying*, *visiting*, *doing*, *expecting*, *listening*, *recalling*, *accusing*, *ceasing*, *asking*, *pitying*, þealðan, *to govern* or *command*, &c. and sometimes the *verb neuter* have after them a genitive[6] case.

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[5] From heꞃe, *an army*, and teon, *to lead.*

[6] In most of these instances there is an ellipsis of some word; as,

Eaꞃt þu (ȝeſeꞃa) uꞃeſ ȝeſeꞃeſ.
Art thou (a companion) of our company.
Ða þinȝ þe ſẏnð (þa þinȝ) Goðeſ.
The things which are (the things) of God.
Giſ he bit (ȝiſe) ſiſceſ.
If he ask (a gift) of a fish.
Hi þealðon (ðæl) eoꞃþan.
They govern (part) of the earth.
&c. &c.

When there is no ellipsis, the verbs mentioned in the rule generally govern the accusative case.

Ꞓoð com ꝥ he ꝑolðe ꝼanðian eoꝑeꝓ:· Exod. xx. 20.
God came that he would try you.
Ne ꝑilna þu þineꝼ nehtꝼtan huꝼeꝼ:· Exod. xx. 17.
Wish not thou thy neighbour's house.
Ꞓaꝓt þu uꝓeꝼ ȝeꝼeꝓeꝼ[7]:· Jos. v. 13.
Art thou of our company.
Ða þinȝ þe ꝼẏnð Ꞓoðeꝼ[7]:· Matt. xvi. 23.
The things that are God's.
Ne ꝼanða þu þineꝼ Ꞓoðeꝼ:· Deut. vi. 16.
Tempt not thy God.
Ꝺi ꝑealðon eoꝓþan:· Psalm xliii. 4. Cott. Jul. A. 2[7].
They govern the earth.
Uꝓe ȝemiltꝼuð:· Mark. ix. 22.
Pity us.
Ne beþuꝓꝼon læceꝼ þa þe hale ꝼẏnt:· Luke v. 31.
(Non egent medico illi qui sani sunt.)
They who are well, need not a physician.
Ic onðꝓeð ꝥ þu me beꝓeaꝼoðeꝼt þinꝓa ðohtꝓa:· Gen. xxxi. 31.
I feared that thou wouldst bereave me of thy daughters.
Se ꝼẏlꝼa Ꞓoðeꝼ ꝓiceꝼ ȝeanbiðoðe:· Mark xv. 43.
Who himself waited for (of) *the kingdom of God.*
Sunu min. hlẏꝼte minꝓa ꝑoꝓða:· Gen. xxvii. 43.
My son! listen to my words.
Ꞓiꝼ he bit ꝼiꝼceꝼ:· Matt. vii. 10[7].
If he ask a fish.

33. Verbs of *depriving*, *giving*, and *restoring*, *commanding*, *obeying*, *serving*, *reproving*, *accusing*, *forbidding*, *telling*, *answering*, *believing*, *thanking*, &c. also the words ꝼilian or ꝼẏliȝean, *to follow*, &c. with all verbs put *acquisitively*, govern the dative case.

Ðoð ꝑel þam þe eoꝑ ẏꝼl ðoð:· St. Matth.
Do well to those that do evil to you.

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[7] See Note [6] in preceding page.

Ðiſum mann ic ꝼoꞃȝiꝼe hoꞃſ:· Ælf. Gram.
To this man I give a horse.
Hꝑæt ȝiꝼſt þu me. ane boc ic ȝiꝼe þe:· Ælf. Gr. 6.
What givest thou me? One book I give thee.
Unclænum ȝaſtum bebẏt. ⁊ hi hẏꞃſumiað him:· Mark i. 27.
He commandeth the unclean spirits, and they obey him.
Ne mæȝ nan þeoꝑ tꝑam hlaꝼoꞃðum þeoꝑian:· Luke xvi. 13.
No servant can serve two lords.
Hẏm þancoðe:· Luke xvii. 16.
He thanked him.
Ꝑinðaſ anð ſæ him hẏꞃſumiað:· Mark i. 27.
Winds and sea obey him.
Foꞃþam þu minum ꝑoꞃðum ne ȝelẏꝼðeſt:· Luke i. 20.
Because thou believedst not my words.

34. Active verbs govern the accusative case.
Ðiſne mann ic luꝼiȝe:· Ælf. Gram. 6.
I love this man.
Ðiſ þincȝ ic ȝelæhte:· Ælf. Gram. 6.
I laid hold of this thing.

35. Verbs of *asking*, *teaching*, and *clothing*, govern the accusative of the person and thing.
Hẏne axoðon ꝥ biȝſpell:· Mark iv. 10.
Him they asked that parable.
Hẏſ leoꞃninȝ-cnihtaſ hine an biȝſpell ahſoðon:·
His disciples asked him (this) *one parable.* Mark vii. 17.

36. When two verbs come together, the latter is put in the infinitive mood.
Saꞃꞃa ſceal habban ſunu:· Gen xviii. 11.
Sarah shall have a son.
Ꝑe ꝑillað ȝeſeon:· Matt. xii. 38.
We wish to see, or *we would see.*
Ic ꝑolðe acſian:· Boet. 84. 33.
I would ask.

Ic ne mæʒ cuman:· Luke xiv. 20.
I cannot come.

37. The infinitive mood will have an accusative case before it.

Ꝺpa ʒe ʒeſeoð me habban:· Luke xxiv. 39.
As ye see me have.

Ða ſecʒað hẏne lıbban:· Luke xxiv. 23.
Who say that he lives.

PREPOSITIONS.

38. Prepositions govern the dative or accusative case[8].

39. Prepositions are sometimes separated from the words which they govern: they are then emphatically placed before the verb in the sentence; as,

Ðæt þu ÞÆR nane mẏꞃþe ON næꞃðeſt:· (Instead of þæꞃon.)
That thou hadst not any mirth therein.

Se anʒel HYRE FRAM ʒeꝑat:· Luke 1. 38. (Instead of ꝑꞃam hẏꞃe).
The angel departed from her.

Oꝑeꞃ ealle þa ſcıꞃe ÐE he ON ſcꞃıꝑe:· (Instead of on þe).
Over all the diocese in which he hears confessions.

Ða enʒlaſ ꝑuꞃðon aꝑenðe oꝑ þam ꝑæʒeꞃan hıꝑe ÐE hı ON ʒeſceaꝑene ꝑæꞃon:· Ælf. Hom. (Instead of on þe).
The angels were changed from that beautiful form in which they were created.

Goð ꝑoꞃhte þa þone man mıð hıſ handum. ⁊ HIM ON ableoꝑ ſaꝑle:· Ælf. Hom. (Instead of on hım).
God then made the man with his hands, and into him breathed a soul.

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[8] For a list of the Prepositions and the cases governed by them, see *Etymology*, 111 and 112.

CONJUNCTIONS.

40. Conjunctions join[9] like cases, moods and tenses[10]; as,

Ꞓeſceop Ꞓoð heoꝼenan anð eoꞃþan :· Gen. i. 1.

God created heaven and earth.

Ða ꝑolðe Ꞓoð ȝeꝼẏlan. ⁊ ȝeinnian þone lẏꞃe :· Ælf. Hom.

Then would God fill up and repair the defect.

41. Some Conjunctions expressing doubt, or contingency, as þeah, *though*, ſꝑilce, *as if*, þæt, *that*, hꝑæþeꞃ, *whether*, ȝiꝼ, *if*, ſam, *whether*, &c. are said to require the subjunctive mood; as,

Ꝥꝑæt ꝼꞃemað æneȝum menn þeah he ealne miððaneaꞃð ȝeſtꞃẏne. ȝẏꝼ he hẏſ ſaꝑle ꝼoꞃꝑẏꞃð þolað :· Matt. xvii. 26.

What shall (it) profit any man, though he gain all the world, if he suffer (the) destruction of his soul.

Ꝥꝑæt ðo ic. þæt ic ece liꝼ aȝe :·

What shall I do, that I may obtain eternal life?

Sꝑẏlce he anꝑeald hæꝼðe :· Matt. vii. 29.

As if he had authority.

Lætað ꝥ ꝑe ȝeſeon hꝑæðeꞃ Ꝥeliaſ cume :· Mark xv. 36.

Wait that we may see whether Elias come.

Sam hio ſie ꝑẏnſum. ſam hio ſie unꝑẏnſum :· Boet. 136. 21.

Whether she (fortune) be kind, or unkind.

42. It often happens that these and other conjunctions have a verb following them in the indicative mood.

Ꝥꝑæþeꞃ iſ eþꞃe to ſecȝenne :· Mark. ii. 9.

Whether is easier to say.

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[9] For a list &c. of Conjunctions, see *Etymology*, 114. p. 193.

[10] Some affirm that conjunctions join only sentences, and that they always suppose an ellipsis. Thus in the examples above, the full sentences will be

Geſceop Goð heoꝼenan. anð ȝeſceop Goð eoꞃþan.

Ða ꝑolðe Goð ȝeꝼẏllan þone lẏꞃe. ⁊ þa ꝑolðe Goð ȝeinnian þone lẏꞃe.

Ꞓıꝼ ꝑe ꝼecʒaꝺ :· Matt. xxi. 25.
If we say, or *shall say*.

INTERJECTIONS.

43. Interjections have a nominative or an accusative case after them; as,

La ꝼꞃeonꝺ :· Matt. xxii. 12.
O friend!
La þu lıccetеꞃe :· Matt. vii. 5. *or* Єala lıcetеꞃe :· Luke. vi. 42.
O thou hypocrite! or *O hypocrite!*
Єoꝑ me :· Ps. cxix. 5.
Ah me!
Ꝑa me :· Bede 634. 28.
Alas me!
Ꝑel la þu eca ꝼceppenꝺ :· Boet. p. 154.
O thou eternal Creator!

PART IV.

PROSODY.

1. Prosody[1] teaches the sound and quantity of syllables, and the measures of verse[2] in the different kinds of poetical composition.

2. For the convenience of giving a complete view of what has been written on Anglo-Saxon versification, I

[1] Prosody (προσῳδια), from προς *to*, and ᾠδη *a song*, treats not only of the accent and proper pronunciation of single words, but of whatever relates to their harmonious collocation in a sentence of poetry.

[2] We apply the term *verse*, or *turn*, to a certain denomination of poetical measure, at the close of which, we *turn* to the beginning of another. It is denominated *verse*, from *versus* (*a turning*), in contradistinction to what the Saxons termed ꝼoꞃþ-ꞃıht-ꝼꞃꞃæce, *right forth* or *forward speech*, or what we now call *prose*, (*oratio prosa* i. e. *prorsa*,) *prorsus* being formerly used for *rectus*,—a composition flowing *right onward*, without regular *verse*, *turn*, or interruption. See Ingram's *Inaugural Lecture on the Utility of Anglo-Saxon Literature*, p. 48, note [c]. Grant's *English Grammar*, p. 382.

have divided Prosody into three parts: I. The probable Origin of Anglo-Saxon Poetry.—II. Observations on the peculiar Manner in which the Anglo-Saxons modelled their Verse, and the Characteristics of its Diction.—III. The Division of their Poetry and their different Species of Verse.

CHAPTER I.

THE PROBABLE ORIGIN OF ANGLO-SAXON POETRY.

3. Few topics of human research are more curious than the history of poetry, from its rude beginning, to that degree of excellence to which it has long been raised by our ingenious countrymen.

In no country can the progress of poetical genius be more satisfactorily traced than in our own. At the commencement of the Anglo-Saxon power, their poetry was in its rudest state: indeed, it could scarcely have been less cultivated, to have been at all discernible. But towards the close of the Anglo-Saxon æra, it began to lay aside its humble dress and coarser features, and to assume the style, the measures, and the subjects, which, in a future age, were so happily displayed as to deserve the notice of the latest posterity.

4. It is probable that the Anglo-Saxon poetry arose from the desire of the people to greet their chieftains.—When a favourite chief or hero had been victorious, he was doubtless received, on his return, by the clamorous rejoicings of his people—One called him, *brave*; another, *fierce*; and another, *irresistible*. He was pleased with these praises; and some one at his feast, anxious to engage his favours, repeated the various epithets with which he had been greeted.

> Edmund,
> the brave chief,
> fierce in war!
> irresistible in battle!
> slaughtered his enemies.
> at ———

This is the substance of an Anglo-Saxon poem.

5. When these praises were found to interest the vanity of the chiefs, and to excite their liberality, more labour would be bestowed in the construction of such effusions. Music being joined to poetry, and men finding it beneficial to sing or recite a chieftain's praise, we may imagine that, to secure to themselves the profit of their profession, they would exert some little ingenuity to make difficulties which would raise their style above the vulgar phrase.—The easiest mode of making a peculiar style, was forcing the words out of their natural arrangement by a wilful inversion.

When the Bards saw what effect their laboured praises had upon their chiefs, the compliment would be more highly seasoned; and then their inversions would be raised into occasional metaphors:—the hero would be called the *eagle* of battle, the *lord* of shields, the giver of *bracelets*, the *helmet* of the people; and the lady would be saluted as a beautiful *elf*.

As society advanced in its attainments, the transition, the alliteration, and other ornaments, might be added, either as new beauties, or as new difficulties.

6. When the style of the nation had been improved into an easy and accurate prose, the ancient style may have been preserved by the bards, from interest and design, and by the people from habit and veneration. Thus humbly, it is conceived, the Anglo-Saxon poetry arose,—at first the exclamations of a rude people greeting their chieftains, and soon repeated by some men from the profit derived from it. When, from the improvement of the manners and state of the people, a more cultivated style, or what we call prose, became general, because better fitted for the use of life,—then the old rude style was discontinued. The bards, however, retained and appropriated this, because more instrumental to their professional advantages. To enjoy these more exclusively, to secure their monopoly of credit and gifts, they added more difficulties to the style they adopted, to make it more remote from vulgar attainment; till, at length, their poetical style became for ever separated from prose.

In thus considering our ancient poetry, as an artificial and mechanical thing, cultivated by men chiefly as a trade, we must not be considered as confounding it with those delightful beauties which we call poetry. These have arisen from a different source; probably more from the Norman than the Saxon muse, and are of much later date. They are the creations of subsequent genius: they have sprung up, not in its dark and ancient days, but in a succession of better times, during the many ages which followed, in which the general intellect of society being continually improving, taste and imagination also improved. The English fancy was cultivated with assiduous labour for many centuries before Chaucer arose, or could have arisen. True poetry is the offspring of a cultivated mind. Art cannot produce it without nature; but neither can nature make it, where art is wholly unknown. Hence, all that we owe to our Anglo-Saxon ancestors in poetry is, that, by accident or design, they perpetuated a style of composition different from the common language of the country, which gradually became appropriated to fancy and music. In happier times, genius, using it as the vehicle of its effusions, improved it by slow degrees, and enriched it with ever succeeding beauties; till that rich stock of poetry has been created, which is the pride of our literature and country[3].

CHAPTER II.

OBSERVATIONS ON THE PECULIAR MANNER IN WHICH THE ANGLO-SAXONS MODELLED THEIR VERSE, AND THE CHARACTERISTICS OF ITS DICTION.

7. A very different method of punctuation is observable in the prosaic and poetical manuscripts of the Saxons. A single point or dot, answering to our comma,

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[3] See Turner's *History of the Anglo-Saxons*, 8vo. book ix. ch. 1. vol. iii. p. 312, where much additional information may be obtained.

semicolon, and colon, is very sparingly used in prose :— but in poetry it occurs repeatedly, at short intervals, where it cannot be required to divide a sentence into subordinate clauses; and, therefore, it is evidently used to denote the termination of the poetic line. This rhythmical punctuation is indispensable in Saxon poetry, which, being written in continuous lines, it would otherwise be difficult to distinguish from prose. It may also be observed, that in poetry the Saxons never began a sentence in the middle of a line.

8. The Anglo-Saxon versification does not depend upon a fixed[1] and determinate number of syllables, nor on that marked attention to their quantity which Hickes[2] supposed to have constituted the distinction between

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[1] See Ellis's Preface to *Specimens of early English Poets.*

[2] Hickes, indisputably one of the most learned of those who can be said to have examined with a critical eye our Saxon literature, appears perhaps nowhere to so little advantage, as in the pages which he has dedicated to Anglo-Saxon poetry. Influenced by the desire of reducing every thing to some classical standard,—a prejudice not uncommon in the age in which he wrote,—he endeavours, with greater zeal than success, to show that the writers whom he was recommending to the world, observed the legitimate rules of Latin prosody, and measured their feet by syllabic quantity. In making so large demands upon the credulity of his readers, he was, though unconsciously, laying the foundation of future scepticism. A later author (Mr. Tyrwhitt), justly celebrated for the success of his critical researches on many subjects connected both with early English and with classical literature, but whose acquaintance with Anglo-Saxon poetry appears to have been derived principally, if not entirely, from the Thesaurus of the illustrious scholar above alluded to, was the first person who ventured openly to dissent from his authority. Startled by the extravagance of Dr. Hickes's opinions on this subject, and unconvinced by the arguments adduced in their support, he advances into the opposite extreme; declares he can discover in the productions of our Saxon bards no traces whatever either of a regular metrical system, or even of that alliteration which had hitherto been regarded as their invariable characteristic; and finally professes himself unable to perceive "any difference between the poetry and the prose of that people, further than the employment of a more inflated diction and inverted construction of sentence, in that to which the former title was usually affixed."

It cannot, I trust, be considered as disrespectful to the memory of

verse and prose. Like the Icelandic and other ancient Gothic nations, it has a peculiar construction. Its characteristic feature depends upon alliteration and the continual use of a certain definite rhythm, with some peculiarities of diction.

Alliteration, being generally discoverable in Anglo-Saxon poetry[3], will claim the first attention. The rhythm,

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that accomplished and candid philologist, to suggest that a more careful and patient examination of the question would probably have induced him to withdraw these unqualified (and I cannot but think inconsiderate) assertions. It appears that our Anglo-Saxon ancestors admired, and in some measure followed, the northern Scalds in forming the structure of their verse by a periodical repetition of similar letters, or by alliteration;—something like the following Latin couplet:

Chri*s*tus caput no*s*trum
Coro*n*et te bo*n*is.

This may appear a laborious way of trifling; but we ought not to be too hasty in condemning, as every language has its own peculiar laws of harmony. Perhaps it will not be difficult to find the difference between the metre of the ancient classics and that of the Goths, in the different genius of their respective languages. The Greek and Latin tongues chiefly consisted of polysyllables, of words ending with vowels, and not overburdened with consonants: therefore to produce harmony, their poets could not but make their metre to consist in quantity, or the artful disposal of the long and short syllables (see Note [14]): but the Teutonic languages, being chiefly composed of monosyllables, could scarcely have any such thing as quantity. As the Northern tongues abounded in harsh consonants, the first efforts of a Gothic poet to reduce his language to harmony, must have been by placing these consonants at such a distance from each other, so intermixing them with vowels, and so artfully interweaving, repeating, and dividing these several sounds, as from their structure to produce a sort of rhythmical harmony.—See the communications of the Rev. J. J. Conybeare in p. 258, vol. xvii. of the *Archæologia* for 1814; and Mallet's *Northern Antiquities*, by Bishop Percy, in vol. i. p. 336, for these as well as other important remarks on Anglo-Saxon metre.

[3] There are very few instances where alliteration cannot be traced; but where it cannot, we may fairly conjecture that its absence is owing either to the carelessness of the writer, or, which is yet more probable, to the licence frequently assumed by the transcribers of the middle ages, of substituting for the original text such expressions as appeared to themselves more poetical or more intelligible. See papers by the Rev. J. J. Conybeare in the *Archæologia*, vol. xvii. p. 268.

The systematic use of alliteration is a practice entirely of Northern

and other peculiarities, will be afterwards explained in their proper order.

OF ALLITERATION.

9. Alliteration, or the beginning of several syllables, in the same or corresponding verse, with the same letter, has been generally considered as one very particular and distinguishing feature of Anglo-Saxon poetry.

Our ancestors do not appear to have been anxious to construct their alliterative systems with the intricacy, or variety, said to be discoverable in those of the Northern Scalds[4]. The Anglo-Saxons were more partial to the recurrence of consonants than vowels, and were usually

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origin; but, as it was used by the Welch, some think it was borrowed from them. The instances of its occurrence, collected by Hickes from writers of classical antiquity, show by their scantiness that it never could have formed any part of the systematic prosody, either of the Greeks or Latins. Whether it is to be found in any other country I am ignorant. If the Normans brought it with them into France, they lost it at a very early period, together with their original language. In this country, though generally superseded by the use of rime, it continued occasionally to show itself, even sometimes in company with that intruder, at least, till the period of the revival of letters. Ibid.

[4] The *Scalds, Sealdi,* or *Runæ,* were men of the same profession among the Danes and the other Northern kingdoms, as the British Bards. These Runæ were called by the significant name of SCALD, which implies "a smoother or polisher of language:" vide *Torfæi Præfat. ad Orcades;* where it is said, "SKALLD *a depilando dici videntur, quod rudem orationem tanquam evulsis pilis perpoliunt.*" See Mallet's *Northern Antiquities* by Bishop Percy, vol. ii. p. 283.

The Scalds were the professed historians and genealogists of their several countries; always attending on their kings, in peace and war, and ready to celebrate every remarkable occurrence in verse. This was their office; which was so considerable in the state, and so acceptable to the monarchs themselves, that those poets were always the chief courtiers and counsellors, as being, perhaps, the only men of letters. From their compositions most of the Danish history is derived for several centuries (see Saxo's Preface to his *Danish History*). They are still in great credit with the modern Icelanders, who are justly reputed the chief preservers of the Northern antiquities. See Bishop Nicholson's *Historical Library,* p. 51; and Shelton's *View of Hickes's Thesaurus,* &c., 2nd edition, p. 63.

studious to throw the alliteration[5] on the emphatic syllables. They seldom extended this alliteration beyond the distich. Here is a short example[6]:

Ðe þeꝼ *b*olð ȝe*b*ẏlð.	*For thee was a house built*
Eꝛ þu ı*b*oꝛen þeꝛe.	*Ere thou wert born.*
Ðe þeꝼ *m*olð ı*m*ẏnt.	*For thee was a mould shapen*
Eꝛ þu oꝼ *m*oðeꝛ come.	*Ere thou of* (thy) *mother camest.*

M.S. Bodl. 343.

In the first line the alliterative words *b*olð and ȝe*b*ẏlð have each an italic *b*, which letter denotes the alliteration[7], and corresponds with ı*b*oꝛen in the second line.

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[5] More particular rules for Alliteration will be found in Note [7].

[6] See *Archæologia*, vol. xvii. p. 267 and 174.

[7] Rask, in his Anglo-Saxon Grammar, p. 108, gives more specific rules for alliteration: but perhaps they are more applicable to the alliteration of the Northern Scalds (see *Olai Wormii Literatura Danica*, p. 176,) than to the Anglo-Saxon. Mr. Rask says, "The Saxon alliteration is thus constructed: in two adjacent and connected lines of verse there must be three words, which begin with one and the same letter, so that the third or last alliterative word stands the first word in the second line, and the two first words are both introduced in the first line. The initial letters in these three words are called alliterative. The most important alliterative letter is found in the word placed in the second line: this letter is therefore called the *chief letter*, according to which the two other letters in the first line, that are called *assistant letters*, must be arranged. For example, in the Scalda, 2, 17:

Þa *w*æꝼ æꝼteꝛ *w*ıꝼte	*There was after meal-time*
*W*oþ up-a-haꝼen	*A whoop set up.*

Here the three words *w*æꝼ, *w*ıꝼte, and *w*oþ contain the alliterative letters: of these the *þ* in *þ*oþ is the *chief letter*, and the two others are *assistants*. If the *chief* letter be a vowel, the *assistants* must be vowels, but yet they need not be the same. For example, Scalda, 1, 118:

*E*otenaꝼ anð *y*lꝼe	*Giants and elves*
Anð oꝛceaꝼ	*And spectres.*

Here *o* in oꝛceaꝼ is the *chief letter*, and *eo* and *y* are the *assistants*—all three quite different.

"Relative to this alliteration we must also remark the following particulars. The alliterative letters must always be found in words which have an emphasis on the syllable which begins with them; but an unemphatic derivative syllable (ȝe, be, a) may stand first in the same word without interrupting the alliteration. There is a rule also, that in the same two congruent lines there must not be more than *three*

In the next couplet the letter *m* in a similar manner, constitutes the alliterative harmony. These letters are here printed in italic characters to make the alliteration more apparent. This plan will be generally adopted in subsequent Anglo-Saxon quotations.

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words which begin in this manner: but an unemphatic syllable prefixed is not considered as presenting any obstacle; nor does the *chief letter* necessarily stand the very first in the second line. It is frequently preceded by one or more particles; not such, however, as have an emphasis in reading. These prefixes constitute what may be denominated a *metrical complement*. In short verses, only one *assistant* letter is occasionally found; especially if the *chief* be a compound: as, *sc*, *st*, *sw*: then the *assistant* also ought to be a compound, which would be productive of a harsh sound, and would be difficult to effect in three words so contiguous to each other. As an instance of all this, I will quote a stanza of the Scalda, 1, 108:

(In) Caineꝼ cẏnne	*The eternal Lord*
(Þone) cꝑealm ȝeꝑꝑæc	*Avenged on the race*
Ece ðꝑihten,	*Of Cain, the crime*
(Þæꝼ þe he) *Abel* ꝼloȝ:	*Of Abel's murder:*
(Ne ȝe)*feah* he þæꝑe *fæh*ðe,	*He derived no satisfaction from*
(Ac he hine) *feoꝑ* ꝼoꝑꝑꝑæc	*The murder: for the*
*Me*toð ꝼoꝑ þẏ *mane*	*Creator drove him*
*M*ancẏnne ꝼꝑam.	*From the human race.*

"In the two first lines there are three letters of alliteration: namely, *c* in Caineꝼ, cẏnne, and cꝑealm. Þone is here the metrical complement. In the two next we find but two alliterative letters; which are the vowels *e* and *a*, in ece and Abel: here þæꝼ þe he, are the metrical complement. In the second half verse there is first *f*, the alliterative letter in the words ȝeꝑeah, ꝼæhðe: for ȝe, in ȝeꝑeah, is a derivative syllable and unaccented: neither is any injury done because ꝼoꝑꝑꝑæc also begins with ꝼ, as this syllable ꝼoꝑ is also entirely unaccented: the words ac, he, hine, make up the metrical complement. In the two last lines all is regular. The two lines which are united by alliteration do not require to be connected in meaning as is customary in Icelandic; still it seldom or never happens, as in Latin and Greek verse, that a sentence may conclude, and a new one begin in the middle of a line, probably because the lines in Anglo-Saxon are so short. From this circumstance, that lines constituting the alliteration are often distinct in meaning, it follows further that Anglo-Saxon poems, like the Icelandic, are seldom divided into regular stanzas, with six or eight lines in each; but although this arrangement is found occasionally,—for example, in the just quoted eight-lined verse, which is also followed by another regular one of *eight* lines,—this seems to have been the effect of chance; for the common verse is not divided

OF EMPHASIS.

10. Rhythm is formed by a periodical syllabic emphasis—it will, therefore, be necessary to show what is meant

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into stanzas. For example, in a fragment of a metrical translation of the Book of Judith :

1. Þæʒ ꝛe hlanca ʒeꝛeah	*At this rejoiced the lank*
Wulf in walde	*Wolf in the wood,*
3. (And ꝛe) *wanna* hneꝛn	*And the wan raven,*
Wæl-ʒiꝛꝛe ꝛuʒel	*The fowl greedy of slaughter,*
5. *We*ꝛtan beʒen,	*Both from the West*
Þæt him þa *theo*dʒuman	*That the sons of men for them*
7. Þohton tilian	*Should have thought to prepare*
Fyllo on ꝛæʒum.	*Their fill on corpses.*

See Thwaites's *Heptateuch.* Judith, p. 24. Turner's *Ang.-Sax. Hist.* vol. iii. p. 354.

"The first line does not belong to the second, but to the foregoing: the second and third belong to the fourth and fifth: in the same way the sixth and seventh agree together. No regular stanzas are here formed. This makes it frequently more difficult to unravel Anglo-Saxon poetry than the Icelandic, in which, by the mechanical construction and connexion of the verses, the progress and design of the sentence can be so easily concluded. Another remarkable example of this, is the conclusion of *Menologium Saxonicum,* which Olafsen has quoted in his Prize Essay on Ancient Northern Poetry, p. 220. It runs thus :

1. Meotod ana ꝛat.	*The Creator alone knows*
(Þyꝛ ꝛe) ꝛāꝑūl ſcēal.	*Whither the soul*
3. *Sy*ððan hneōnꝛān.	*Shall afterwards roam,*
(And) eāllē ðā ʒāꝛtāʒ	*And all the spirits*
5. (Ðe) ꝛōn ʒōde hēonꝛāð.	*That depart in God.*
(Æꝛtep) dēað dæʒē.	*After their death-day*
7. Dōmeʒ bīdāð.	*They will abide their judgement*
(On) *fæde*n *fæ*ðme.	*In their father's bosom.*
9. (Iꝛ ꝛeo) *fon*ð ʒeꝛceaꝛt.	*Their future condition*
Dizol and dỳnne	*Is hidden and secret.*
11. Dnihten ana ꝛat.	*God alone knows it,*
*Ne*nʒende fæden,	*The preserving father!*
13. Næni eft cỳmeð.	*None again return*
*Hi*den unden *hoꝛa*ꝛ.	*Hither to our houses,*
15. (Ðe ꝥ) hen ꝛon ꝛoð.	*That any truth*
Mannum ꝛecʒe.	*May reveal to man,*
17. (Þyle ỳ) *meotode*ꝛ ʒeꝛceaꝛt	*About the nature of the Creator,*
Sige ꝛolca ʒeꝛeꝛa.	*Or the people's habitations of glory*
19. (Ðæn he) *sy*lꝛa punað.	*Which he himself inhabits.*

See Hickes's *Thes.*, vol. i. p. 208. Turner's *Ang.-Sax. Hist.*, vol. iii. p. 373.

"Here it is the 9th and 10th, the 11th and 12th, the 13th and 14th,

by this emphasis, before rhythm and other peculiarities of Anglo-Saxon poetry can be properly explained.

Emphasis is a perceptible stress of the voice laid upon

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also the 15th and 16th, which agree according to the meaning; but the 10th and 11th, the 12th and 13th, &c. which are connected by the letters of alliteration."

"Mr. Turner, in his *History of the Anglo-Saxons*, had no idea of alliteration as a distinguishing feature of Anglo-Saxon poetry, which he considers still undiscovered, or impossible to discover: thus he did not observe the alliteration in the Latin poems which he quotes, notwithstanding it is, in many places, very evident and regular. For example,

*A*thelmum nam *al*tissi*mum*
Cano *a*tque clariss*imum*;
Summum *s*atorem *sol*ia
*S*edet qui per æthr*alia*, &c."

Mr. Rask is here mistaken; for *on these verses Mr. Turner remarks*, "This singular versification seems to be a peculiar alliteration." Book ix., ch. v., p. 409, in 8vo. The alliteration then *was observed by Mr. Turner; but because it was not perfectly regular and like the Anglo-Saxon, with that genuine candour which always accompanies true learning*, he only says that it *seems*, &c.

Wanley long ago observed the similarity of Ælfric's Latin poetry to the Anglo-Saxon metre. (Wanley, p. 189.) The Rev. J. J. Conybeare, in the *Archæologia*, vol. xvii. p. 262, before quoting the words from Wanley, says, "This appears to be an attempt at rime, although the alliteration is, for the most part, preserved."

Olim hæc transtuli.	Juva *me* *mi*serum.
Sicuti valui.	*M*eritis *mo*dicum.
Sed modo *p*recibus.	Caream quo *næ*vis.
Constrictus *pl*enius.	Mihimet *no*cuis.
O *M*artine Sancte.	Castusque *vi*vam.
*M*eritis præclare.	Nactus jam *ve*niam. Wanley, p. 189.

Mr. Rask states further, that "alliteration is also combined with the ancient Latin verse. For example, with Adonic verse in the following:

Te *ho*mo laudet.	Non modo *p*arva.
*A*lme creator.	*P*ars quia mundi est.
*P*ectore mente.	*S*ed tibi *s*ancte.
*P*acis amore.	*S*olus imago, &c.

"The alliteration is here evident, which proves that this was required in all poetry; without which it would have lost its wonted peculiar sound for the Anglo-Saxons. One kind of alliteration which is found in these Latin poems, is worthy of remark. It does not make two lines correspond in sound, but gives to each line two or three allitera-

a syllable, or word, and it is therefore properly divided into syllabic emphasis, generally, but improperly, termed *accent*[8] and *verbal* or *sentential emphasis*, commonly denominated merely *emphasis*[9].

On the present occasion it will only be necessary to show what is meant by syllabic emphasis, which, in Saxon and in all the modern languages of Gothic origin, holds the place of the Roman and Greek quantity. This emphasis is the superior energy with which at least, one syllable of a word is enunciated[10], as, the first in ȝoðnẏſſe, *goodness*, and the last in beτpẏx, *betwixt*.

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tive letters without a *chief one*. For example, in the Epistles of Boniface.

*N*itharde *n*unc nigerrim*a*.
Imi cosmi contagi*a*.
*T*emne fauste *T*artare*a*.
*H*æc contra *h*unc supplici*a*, &c.

This, however, is seldom accurately attended to in the pieces in which it occurs." See Rask's *Grammar*, p. 109—114.

[8] Accent, from *ad* (*to*) and *cantum* (*a song*), ought not to be used to denote the syllabic emphasis, or the particular stress which is laid upon a syllable in pronunciation; but to signify the tones of a dialect, as the Parisian or provincial accent. The acute accent points out an elevation of the voice, or a rising inflection; and the grave accent a depression, or a falling inflection. The accent most frequently used by the Saxons is said to have been the acute, which was to distinguish words of a doubtful meaning, as ȝóð, *good*; and mán, *evil*; to distinguish them from God and man. See some observations on accent in Rask's *Grammar*, p. 2 and 3. sect. 3.

[9] See Grant's *English Grammar*, p. 256. This is a valuable work, and deserves the particular attention of those who have a desire to understand the grammatical construction of the English language.

[10] Though the true pronunciation of a language like the Saxon, which is extant only in writing, can scarcely be discovered, some learned men from the analogy of other languages, have endeavoured to give rules for emphasis. Those words which the present English have taken directly from their Saxon ancestors, very probably had the same syllabic emphasis that we now give them. It has also been asserted by Mr. Rask (see *Grammar*, p. 3. and 118) that in Saxon the emphasis was *undoubtedly* on the first or chief syllable of the *root* in every word, and therefore the prefixed particles ȝe-; a-; be-, &c. never have the emphasis. Compound words which consist of two substantives have the emphasis on the former. In compounds of two essential significant words the emphasis commonly falls on the former.

OF RHYTHM.

11. Several emphatic syllables cannot be conveniently enunciated in succession; there must be a syllable or two remiss or feeble after an emphasis. It appears, therefore, that in language emphasis and remission occur at certain intervals. On these depends rhythm, the vital principle both of speech and song [11].

Any action or motion regularly repeated produces rhythm. When smiths are hammering with their sledges a certain regular return in their strokes produces rhythm [12]. Even in walking there is rhythm. The feet

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[11] See Grant's *English Grammar*, p. 358, where the subject is more fully treated.

[12] "Ῥυθμος γινεται μεν και εν συλλαβαις, γινεται δε και χωρις συλλαβης, και γαρ εν τω κροτω, κ.τ.λ. RHYTHM *exists both* IN *and* WITHOUT *syllables; for it may be perceived in mere* PULSATION *or* STRIKING. *It is thus when we see smiths hammering with their sledges, we hear at the same time in their strokes a* CERTAIN RHYTHM." *Longini Frag.* iii. p. 162. and Harris's *Philological Inquiries*, part ii. chap. ii. p. 68.

Muratori in his Dissertation on Italian Poetry, has, I think, satisfactorily proved, (see *Antiquitates Italiæ Medii Ævi*, vol. iii. p. 664,) that there was a rude vulgar poetry among the ancients, which did not observe the laws of metre, but merely followed rhythm. Of this sort were the Fescennine and Saturnalian verses, which the regular poets spoke of with contempt, because void of all art and measure. His opinion, that this rhythmical poetry was the first poetry that appeared in Greece, and was abandoned by the men of genius, when the regular modes of metre were introduced, but still survived among the vulgar, appears to me to be very consistent with the few facts that remain on this subject. It has also been observed (see Grant's *English Grammar*), that a part of ancient classical poetry, particularly some of the choruses, the arrangement of which upon metrical principles has so much puzzled and divided our most distinguished metricians, was constructed with rather more regard to rhythm, or cadence, than to quantity. It has, indeed, been supposed by some, that metre is always subordinate to rhythm. "*Rhythmus, Hephæstione teste, metro potentior.*" (Bentley, *de Metris Terrentianis.*)

The rhythm of the classics meant, I believe, such a collocation of words as produced a sort of melody. The diction of *Ossian*, and *Milton's Paradise Lost*, are instances of modern rhythm without rime. *So our Saxon ancestors frequently used a rhythm or a melodious collocation of words without rime.* Indeed in all the ancient metres there is rhythm, because their great object was to suit musical melody.

come in contact with the ground at regular intervals. This will illustrate rhythm, as applied to language. When one foot [13] strikes the earth, a short time intervenes before the stroke is repeated with the other. Each step may be called emphasis, and the time intervening between the steps may be termed remission. Hence rhythm may be defined *periodical emphasis* and *remission.*

The Anglo-Saxons regulated their verse according to rhythm [14]. It is probable however, that in that uncul-

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Metre is therefore rhythm produced by a peculiar and definite arrangement of syllables, according to their length.

Every collocation of words which produced on the ear a melodious effect, was a species of the ancient rhythm. Cicero labours much in his *Orator* to teach the Romans to place their words in this manner. His great anxiety to have the periods end with a verb of melodious cadence, had this object: hence he alters the sentence of Gracchus, "*Probos improbare qui improbos probet,*" into "*Qui improbos probet, probos improbare;*" because *probos improbare* produced a rhythmical effect. (See his *Orator.*) Cicero was perhaps too minute on this subject. It is however certain, that, temperately used, this attention to rhythm gives to style a beauty of which modern authors are too negligent. Good sense or knowledge may as well be given with every additional charm, as without any. Turner in *Archæologia,* vol. xii. p. 198.

[13] Certain numbers of syllables are named feet by the Greeks and Romans, "because by their aid the voice steps along through the verse in a measured pace." Grant's *English Grammar,* p. 381.

[14] The Greeks and Romans regulated their verse by the length of syllables. A definite number of long and short syllables made a foot, and a verse consisted of a certain number of these feet. But the Anglo-Saxons modelled their verse by rhythm or metrical cadence. See p. 214 conclusion of note 2.

In defining rhythm, Bede says, "It is a modulated composition of words, not according to the laws of metre, but *adapted in the number of its syllables to the judgment of the ear,* as in the verses of our vulgar (or native) poets."

Metre is an artificial rule with modulation; rhythm is the modulation without the rule. For the most part you find, by a sort of chance, some rule in rhythm; yet this is not from an artificial government of the syllables, but because the sound and modulation lead to it. The vulgar poets effect this rustically; the skilful attain it by their skill: as,

Rex eterne! Domine!,
Rerum Creator omnium!
Qui eras ante secula! Turner's *Anglo-Saxon History,* 8vo. vol. iii. p. 301 and 302.

tivated age they were not very fastidious as to the precise observation of the rhythmical canons. They were satisfied if the violations of them were not such as grossly to offend in singing or repetition.

The rhythm will easily be perceived by every one who reads the following lines:

Þohton , tilian ,	*Should have thought to prepare*
Fylle on , fægum ,	*Their fill on corpses*
Unig , feþefa ,	*Hoary in his feathers*
Salopig , paða ,	*The willowed kite.* Judith, p. 24.
Þoftum , hefigen ,	*With words should praise.*
Moðum , lufien ,	*With minds should love.*
Heafoð , ealna ,	*High head*
Heah , gefceafta ,	*Of all creatures.*
Frea , ælmihtig ,	*Almighty God.* Cæd. p. 1.

12. Rhythm is also observed in the following specimen [15] taken from Wanley's *Catalogue of Anglo-Saxon Manuscripts*, p. 281. It is written in lines alternately Anglo-Saxon, and Latin, and runs thus:

Hafað ur alyfeð.	*Hath us given leave*
Lucif Auctor.	*The Author of life,*
Þæt we motun hef.	*That we might here*
Mefuef.	*Deserve,*
God dædum begietan.	*By good deeds, to get*
Gaudia in cœlo.	*Joys in heaven;*
Þæt we motum.	*That we might*
Maxima fegna	*The greatest kingdoms*
Secan ȝ gesittan.	*Seek, and sit in*
Sedibus altis.	*The high seats;*
Lifgan in liffe.	*To live in the mansion*
Lucif et pacif.	*Of light and peace;*

[15] This specimen forms the termination of a highly paraphrastic translation of the *Phœnix* of Lactantius, arranged according to the method of the Rev. J. J. Conybeare, M.A. late Professor of Poetry in the University of Oxford, and inserted in the *Archæologia*. See *Archæologia*, vol. xvii. for 1814. p. 257—274.

*A*ʒan *ea*ꞃðinʒa	*To gain pure*
*A*lma lætitiæ.	*Habitations of joy;*
*B*ꞃucan *b*læð-ðaʒa.	*To obtain daily fruit*
*B*lanðem et mittem.	*Pleasant and ripe,*
Ꞓe*s*eon *s*iʒoꞃa ꝼꞃean.	*To see the Lord of glory*
*S*ine ꝼine.	*Without end;*
Ꞁnð him loꝼ ꞅinʒan.	*And to him praise to sing*
*L*auðe peꞃenni	*With eternal praise,*
Ꞓaðʒe mið Ꞓnʒlum.	*Happy amidst the Angels.*
*A*lleluia.	*Hallelujah.*

It will be immediately perceived, that such of these Latin verses, as are at all consonant to the rules of prosody[16] belong either to the Trochaic or Dactylic species,

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[16] Rask's system, though formed upon the same principle, differs in some particulars: he says, the length of lines in verse is not here so accurately defined, as in Latin by means of feet; the only thing which in Anglo-Saxon has any influence over metre, seems, as in Icelandic, to be *the long* or *emphatic syllables*, which are emphatical in the context; each of these is readily accompanied by *one* or *two* short syllables, and sometimes more, if the natural cadence of the words in reading admits of their being pronounced short. These long and short syllables do not appear to be arranged according to any rules, except those which are dictated by the ear and cadence of the verse; but two or more accented syllables seldom occur alone, without being accompanied by some short ones. (see chap. iii. note 18.) The metrical complement is not to be reckoned with the proper measure of verse in Saxon, any more than in Icelandic. It is regarded merely as a species of prelude or overture, which is gone over as hastily as possible. In this reckoning, that which stands before the first assistant letter in the first line is to be regarded as the metrical complement. This holds good at least respecting the construction of the species of verse of which we have hitherto seen examples, and which seems to be the only one which is given in Anglo-Saxon poetry. We shall here make use of part of what was quoted in Alliteration, note 7.—thus:

1. Ꞇeotoð ana ꝼat.
(Hꝼẏðeꞃ ꞅeo) *s*āꝼŭl, *s*cēal.
3. *S*ȳððăn, hꝼēoꞃꝼăn, .
(Anð) cāllĕ ðă, *g*āꞅtăꞅ, .
5. (Ðe) ꝼōꞃ ʒŏðe, hꝼēoꞃꝼăð,
(Æꝼteꞃ) *d*ēað, *d*æʒĕ
*D*ōmĕꞅ bīðăð.

In 2nd line we find first hꝼẏðeꞃ ꞅeo, as the metrical complement;

that is have the first syllable emphatic, with one or two short syllables following, and consist each of two feet. Those which are not reducible to this standard seem yet to be written in imitation of it, with the substitution of emphasis for quantity, as was common in the Latin poetry of the middle ages. Thus "*Sine, fine*" may be considered as equivalent to a Trochaic line; "*Blandam et, mittem*" to an Adoniac, and "*Alma læ, titiæ*" to a Dactylic: or, to speak more in accordance with the preliminary remarks, these lines have the rhythm, or periodical emphasis and remission, recurring every second or third syllable. It is a metre of this kind to which I would refer the Anglo-Saxon verses; in which, as in all modern languages of Gothic origin, emphasis holds the place of quantity. They will be found to consist, for the most part, of feet of *two or three syllables each*, having the *emphasis on the first*; and, therefore, analogous to the Trochee (¯˘) or dactyl (¯˘˘), and sometimes to the spondee (¯ ¯) of classic metre.

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next ȝapul ȝceal, which make three syllables, of which only the first and last are long: the middle one, ul, is unemphatic or short, and only serves to facilitate the connexion between the long ones. The third line has no metrical complement, but immediately begins with a long syllable, and then follows a short one, and then a long and a short one: and thus this line contains two long syllables. The fourth has no proper metrical complement, because there is only an auxiliary letter, except we also would give this name to what, in such cases, precedes the first accented syllable: but whatever be the name by which it is called, it is evident that anb is the prelude, and that the verse first properly begins with ealle þa, which is one long with two short: then follows ȝaȝtaȝ, one long and one short: so this also has two long. The fifth has first þe, for a metrical complement; the remainder is formed as the third. In the sixth æȝtep is the metrical complement: then follow two long ones; the last of which is accompanied by one short, which is the reverse of the construction of the second. The seventh is formed just as the third. From this it appears, that however unlike these lines seem to be in their structure, still they are all formed after one rule, viz. *they have all two long syllables, which must be followed by at least one short syllable, besides the metrical complement*, which may at pleasure be introduced or omitted. See Rask, p. 111—113. § 4.

In the preceding specimen "Þǣt þĕ ˏ mōtŭm" evidently consists of two trochees, or a spondee and a trochee; "Ɛādʒĕ mĭd ˏ Ɛn̄ʒlŭm," of a dactyl and a trochee; "Sēcăn ˏ ānd ʒĕˏrĭttăn," of three trochees.

13. This appears to have been the fundamental principle of the Saxon metrical system. Variety was produced, and the labour of versification diminished, by admitting lines of different lengths, and frequently by the addition of a syllable extraordinary, either at the commencement or termination of the verse; a circumstance which we find repeatedly occurring in our own poetry, without any such violation of cadence, as to alter the character of the metre. An additional syllable at the commencement of the verse is less common than one at the end: it may, however, be traced in the following instances:

Ðu eaꞃt ˏ*h*æle þa ˏ*h*elm.
Ānd | *h*eoꞃen ˏ ðeman.
Ɛnʒla ˏ oꞃðꞃꞃuman.
Ānd | eoꞃðan tuðoꞃ.
Cædmon, p. 105. 7.

14. An additional syllable at the end of the verse, is much more common. In the following, and some similar lines, there appears to be an additional syllable both at the commencement and termination.

Bi ˏ *f*olden on ˏ *f*eꞃþe
Summæʒ ˏ *f*inʒꞃum ˏ þæl.

15. Lines of three syllables sometimes occur[17]. In

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[17] A line sometimes consists of a single word. Of Enoch it is said,

Naleȝ ðeaðe ȝþealt	*He died not*
*M*īddănʒēaꞃðĕȝ,	*A natural death*
(Sþa heꞃ) mēn ðōð	*As here men do.* Cæd. 28. 15.

Here Middanʒeaꞃðeȝ constitutes a whole line of verse; and this is perfectly right: for the word contains two long syllables, midd and ʒeaꞃð; which are followed by two short ones, an and eȝ. The second line has ȝþa heꞃ for a metrical complement; afterwards, men, which contains the chief letter *m*, and ðoð, which are both long. It does not

this case the emphasis might probably be so strongly marked as to render the odd syllable equivalent to two.

Laþeſ , ſpr̄æc
Āl, mıȝhtne
Tīr̄ , þelȝaðe
Blǣð , blıſſaðe
Tr̄eoþ , þr̄aȝ
Iſ to , tr̄aȝ.

16. A line even of two syllables is occasionally found, but if both these were strongly emphatic, the verse would not offend against the general rhythm.

Fāh , þẏr̄m.

OF RIME.

17. Rime[18] is the correspondence of the last sound of one verse, to the last sound, or syllable, of another.

In very early times[19] at least long before the introduc-

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require any short one, as it has a dissyllable, filling up the metre, preceding it. Another single-worded verse concerning Solomon: viz.

Getīmbr̄ĕðe *He built*
tempel ȝoðe *God a temple.*

This contains a defect: for ȝetımbr̄eðe has only one long syllable, that is tım, which is insufficient, though the line has altogether four syllables, which are the usual number. Rask's *Saxon Grammar*, 118, and 119, § 7.

[18] For the derivation of the word Rime, see Todd's *Johnson*; and for a most learned and satisfactory inquiry respecting the early use of Rime, by Sharon Turner, Esq. F.A.S. see *Archæologia*, vol. xiv. p. 168—204.

[19] It is probable that both alliteration and rime have been made use of by the Anglo-Saxons and other German nations from the earliest times. What regards concluding rimes seems decidedly certain: for the Anglo-Saxon poets,—as Aldhelm A.D. 709; Boniface A.D. 754; Venerable Bede A.D. 735; Alcuin, and others,—have left behind them Latin poems in rime, which presupposes that this species of versification was anteriour, and commonly known in their time. None of Aldhelm's vernacular poetry has survived: but Mr. Turner gives the following as a specimen of his Latin versi-

tion of Christianity,—Rime was used as an occasional ornament in Northern poetry [20]. The Saxon poets some-

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fication, not formed on quantity, but consisting of eight syllables in every line, with a peculiar alliteration and concluding rimes :

Summum satorem solia
Sedet qui per æthralia
Cuncta cernens cacumine
Cœlorum summo lumine—

Bede occasionally constructed his Latin hexameters in such a manner as to have a word in the middle rime with one at the end, which seems to be a peculiar rime, but it shows at least the antiquity and generality of concluding rimes; which must have been long in use before this peculiarity could arise.

Qui constat de*nis*, annis simul atque nove*nis*.

Bedæ *Opera*, t. i. p. 485.

[20] In the Cimbric, Cimbro-Gothic, or old Icelandic,—a dialect of the ancient Gothic or Teutonic, and of near affinity with the Anglo-Saxon,—we find the system of rime brought to great perfection. The following extract is taken from the poem of Egill, an Icelandic Scald; though it consists of 18 stanzas, we are assured it was sung extempore by the author, in praise of Eric Bladox, a Danish king in Northumberland, by which Egill obtained the pardon of the exasperated king. (See *Five Pieces of Runic Poetry* translated from the Icelandic language by Bishop Percy, for the whole in the Roman character and an English translation; and ᚱᚢᚾᛁᚳ, *seu Danica Literatura Antiquissima*, &c. *Opera Olai Wormii*, p. 228, for the whole in Runic and Roman characters, with a Latin translation and notes. In modern characters this stanza is as follows : the literal English version will show how nearly the two languages approach each other. See Dr. Whittaker's *Introduction to the Vision of William, concerning Peirs Plouhman*, p. ix. 4to, 1813.

Vestur com eg um ver	*Westward came I in spring,*
Enn eg Vidris ber	*And I Odin's bare*
Munstrindar mar	*Memory's regions sea*
So er mitt offar	*So is my off-fare.*
Dro eg eik a flot	*Drew I oak afloat,*
Vid isabrot	*With ice ybroke.*
Hlod eg maerdar lut	*Lade I verses' lot*
Minis knarrar skut.	*Memory's murmuring bark.*

Bishop Percy translates this stanza :—" I came by sea from the west. I bring in my bosom the gift of Odin. Thus was my passage :—I launched into the ocean in ships of Iceland : my mind is deep laden with the songs of the Gods." Mallet's *Northern Antiquities*, vol. ii. p. 319, 8vo, Edinb. 1809.

times superadded the ornament of Rime to that of Alliteration. The following is an example[21] in which the Alliteration is denoted by the Italic letters:—It is taken from a description of the island which the phœnix was supposed to inhabit. This island had

Ne *f*oꞃꞅteꞅ *f*ꞃæꞅꞇ	*Not winter's frost*
Ne *f*ẏꞃeꞅ blæꞅꞇ.	*Not fire's blast*
Ne *h*æʒleꞅ *h*ꞃẏꞃe.	*Not hail's fall*
Ne *h*ꞃimeꞅ ðꞃẏꞃe.	*Not rime's dryness* (stiffness)
Ne *s*unnan hæꞇu.	*Not sun's heat*
Ne *s*ın calðu	*Not hurtful cold*
Ne *w*aꞃm *w*eðeꞃ.	*Not warm* (sultry) *weather*
Ne *w*ınꞇeꞃ ꞅcuꞃ.	*Not winter shower.*

INVERSION AND TRANSITION.

18. Even in prose, the Anglo-Saxon language will allow some liberty in the collocation of the nouns, pronouns, &c. without any ambiguity; because their terminations show by what words they are governed, or to which they refer. In the poetic construction of sentences there is, however, much more liberty; for the position of the words is thrown out of the general prose order, by a wilful inversion. Of this inversion every quoted specimen of poetry will give evidence; only one very short example will, therefore, be here quoted.

Ꞩe uꞅ lıꞗ ꞗoꞃʒeaꞗ. *He us life gave.*

The natural prose order would be

Ꞩe ꞗoꞃʒeaꞗ uꞅ lıꞗ. *He gave us life.*

The regular course of the subject is frequently inter-

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[21] In a note (see *Archæologia*, vol. xvii. p. 195) the Rev. J. J. Conybeare, the learned professor, says: "It will be immediately perceived that in this passage the author has, besides the usual alliteration which is still carefully observed, adopted the additional ornament of rhyme, a circumstance by no means of common occurrence in Anglo-Saxon poetry. Mr. Turner has adduced a few examples of it; but I know of no source which would afford so many or of such length, as the

rupted by violent and abrupt transitions.—Instances of this may be seen in almost every Anglo-Saxon poem.

THE OMISSION OF PARTICLES.

19. Another prevailing feature in the diction of the Anglo-Saxon poetry is the omission of the particles, which contribute to express our meaning distinctly, and to make it more clearly understood. This will be illustrated by the difference observable between the prose and poetry in King Alfred's translation of Boethius. Where the prose says

Đu þe on þam ecan ſetle ricſaſt.
Thou who on the eternal seat reignest. Boet. p. 4. l. 22.

The poetry of the same passage is

Đu on heahſetle. *Thou on high seat*
Ecum ricſaſt. *Eternal reignest.* Boet. p. 153.

Here the connecting and explaining particles þe and þam are omitted.

Again the prose phrase "Thou that on the seat" is expressed in poetry "Thou on seat."

Cædmon's little fragment of the song, quoted to illustrate periphrasis, (21. p. 232.) has no particles in the Saxon. It will also be generally remarked that Anglo-Saxon poems are very defective in discriminating and explanatory particles; and, in consequence of their absence, there is much difficulty and obscurity in the construction of their poetry.

OF THEIR SHORT PHRASES.

20. In prose and cultivated poetry every conception of the author is clearly expressed; but in uncultivated poetry, and in Anglo-Saxon, we have most commonly abrupt and imperfect hints, and short exclamations, in-

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Exeter MS. The latter part of the volume contains one poem entirely written in rime, with the alliteration also preserved throughout. Instances of the same kind occur in the Icelandic poetry. See Note [20].

stead of regular description or narration. This will be abundantly manifest in all the poetical quotations in this work. But that their poetry endeavours to express the same idea in fewer words than prose, may be made apparent by one instance. The phrase in Alfred's prose—"Sꝑa ðeð eac ſe mona mið hiſ blacan leohte þæt þa beoꝛhtan ſteoꝛꝛan ðunniaþ on þam heoꝼone" (Boet. ch. iv. p. 4, l. 28.) "*So doth the moon with his pale light, that the bright stars he obscures in the heavens,*"—is expressed in his poetry thus:

Blacum leohte.	*With pale light,*
Beoꝛhte ſteoꝛꝛan.	*Bright stars,*
Mona ȝemetȝað.	*Moon lesseneth.* Boet. p. 153, l. 12.

Even when the same idea is multiplied by the periphrasis, the rest of the sentence is not extended either in meaning or expression. One word or epithet is played upon by a repetition of synonymous expressions, but the meaning of the sentence is not increased by them.

OF PERIPHRASIS.

21. Another peculiarity of the Anglo-Saxon poetry is considered by Mr. Turner to consist in Periphrasis, or in the use of many words to express the sense of one.

In all Anglo-Saxon poetry, paraphrastical amplifications will be found to abound. The following fragment, which is adduced as an illustration of it, is part of a song of the ancient Cædmon [22], which he made on waking in

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[22] This is the most ancient piece of Anglo-Saxon poetry which we possess. It was written by Cædmon, a monk who accustomed himself late in life to write religious poetry. He died A.D. 680. This song was inserted (see Introduction, p. 17, sect. 9) by king Alfred, in his translation of Bede's *Ecclesiastical History*, from the Latin into Anglo-Saxon. Our venerable king does not say with Bede. "*Hic est sensus,*" (Smith's *Bede*, p. 171) but expressly, "ðaꝛa enðebÿꝛðneſſe ðiſ iſ, *their order is this.* (*Ibid.* p. 597.) See Turner's *History of the Anglo-Saxons*, for an account of Bede's learning, vol. iii. p. 439; his works, vol. iii. p. 438; his death, vol. iii. p. 441.

a stall of oxen which he was appointed to guard during the night:

Nu ƿe ſceolan *h*ᵉꞃıȝean	*Now we should praise*
*H*eaƒon ꞃıceſ ƿeaꞃð :	*The Guardian of the heavenly kingdom:*
*M*eτoðeſ *m*ıhτe,	*The mighty Creator,*
Anð hıſ *m*oð ȝeþanc,	*And the thoughts of his mind,*
*W*eoꞃc *w*ulðoꞃ ƒæðeꞃ !	*Glorious father of his works!*
Sƿa he *w*ulðꞃeſ ȝehƿæſ	*As he of every glory*
*E*ce ðꞃıhτen !	*Eternal Lord!*
*O*ꞃð onſτealðe ;	*Established the beginning;*
Ðe *æ*ꞃeſτ ȝeſcop	*So he first shaped*
*E*oꞃþan be aꞃnum,	*The earth for the children of men,*
*H*eoƒon τo ꞃoƒe.	*And the heavens for its canopy.*
*H*alıȝ ſcẏppenð !	*Holy Creator!*
Ða *m*ıððan ȝeaꞃð,	*The middle region,*
*M*oncẏnneſ ƿeaꞃð	*The Guardian of mankind,*
*E*ce ðꞃıhτne	*The Eternal Lord,*
*Æ*ƒτeꞃ ƒeoðe	*Afterwards made*
*F*ıꞃum *f*olðan ;	*The ground for men,*
*F*ꞃea ælmıhτıȝ !	*Almighty Ruler!*
Smith's *Bede*, book iv. ch. xxiv. p. 597	Turner's *Ang.-Sax. Hist.* 8vo, vol. iii. p. 303.

In these eighteen lines the periphrasis is peculiarly evident. Eight lines are occupied by so many phrases to express the Deity. These repetitions are very abruptly introduced: sometimes they come in like so many interjections:

The guardian of the heavenly kingdom,
The mighty Creator—
Glorious father of his works!—
Eternal Lord!—
Holy Creator!
The Guardian of mankind,
The Eternal Lord—
Almighty Ruler!

Three more of the lines are used for the periphrasis, of the first making the world:

He established the beginning;
He first shaped—
He afterwards made—

Three more lines are employed to express the earth, as often by a periphrasis:

The earth for the children of men—
The middle region—
The ground for men—

Out of eighteen lines, the periphrasis occupies fourteen; and in so many lines only conveys three ideas: and all that the eighteen lines express is simply the first verse of the Book of Genesis: "In the beginning God created the heavens and the earth."

It may, however, be questioned whether the term periphrasis justly expresses the sort of amplification by which the Anglo-Saxon poetry is characterized, and which may perhaps be referred to the subsequent head of Parallelism.

OF METAPHORS.

22. A *Metaphor* is a simile *without* a formal comparison. If we say "He is *like* a pillar," we use a simile; but if we leave out the word of resemblance, and say "He is a *pillar*," (*i. e.* support,) we speak metaphorically. The periphrasis of the Anglo-Saxons is always mingled with metaphors.

A remarkable instance of periphrasis and metaphor will be found in Cædmon's description of the Deluge. He calls the ark

The ship,	The vehicle,
The sea-house,	The mansion,
The greatest of watery chambers,	The house of the deep,
	The palace of the ocean,
The ark,	The cave,
The great sea-house,	The wooden fortress,
The high mansion,	The floor of the waves,
The holy wood,	The receptacle of Noah,
The house,	The moving roof,
The great sea-chest,	The feasting house,
The greatest of treasure-houses,	The bosom of the vessel,
	The nailed building,

The ark of Noah,
The vehicle of the ark,
The happiest mansion,
The building of the waves,
The foaming ship,
The happy receptacle.

OF PARALLELISM.

23. Parallelism is the last characteristic feature that we shall mention in the diction and composition of Anglo-Saxon poetry.

Parallelism repeats in the second member, but in a varied manner, the same or very nearly the same sense that has been expressed in the former member of the sentence. When a proposition is delivered in one line, and a second is subjoined to it, equivalent or contrasted with it in sense, they may be called parallel lines. These are very apparent in the sacred poetry of the Hebrews[23]:

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[23] The Hebrew poets do not make their verse consist of certain feet, like the Greeks and Latins, nor of the number of syllables perfect or imperfect, according to the form of the modern verse which the Jews make use of, and which is borrowed from the Arabians, as Michaelis supposed, but in a rhythmus of things; that is, the Subject, and the Predicate, and their adjuncts in every sentence and proposition. They plainly appear to have studied to throw the corresponding lines of the same distich into the same form of construction, and still more into an identity, opposition, or a general conformity of sense: thus there is a relation of one line to another, which arises from a correspondence of terms, and from the form of construction; from whence results a rhythmus of propositions, and a harmony of sentences.

This peculiar conformation of sentences,—short, concise, with frequent pauses and regular intervals, divided into pairs, for the most part, of corresponding lines,—is the most evident characteristic now remaining of poetry among the Hebrews, as distinguished from prose. See Lowth's *Prelim. Diss. to Isaiah*; *De Sacra Poësi Hæbr. Prælectiones*; and *Meor Enajim*, by Rabbi Azarias.

A learned German (Dr. Bellermann) published a work in 1813 on Hebrew Poetry, in which he maintains that he has discovered not only rime in Hebrew verse, but measures not more irregular than the Iambics of Plautus and Terence. De Wette censures him for having gone too far, but admits that he has pointed out many evident concurrences of rhythm.

many instances might be adduced, but the following will be sufficient.

Blessed is the man that feareth Jehovah;
That greatly delighteth in his commandments.
Ps. cxii. 1.

Let the wicked forsake his way;
And the unrighteous man his thoughts:
And let him return to Jehovah, and he will compassionate him;
And unto our God, for he aboundeth in forgiveness.
Isaiah lv. 6 and 7.

This peculiarity of construction also occurs so frequently in the poetical remains of the Anglo-Saxons, that it must arise from design[24]; and, therefore, it deserves the attention of all who desire to know the characteristic marks of the Saxon poetry.

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[24] The Rev. J. J. Conybeare remarks further, that in the Anglo-Saxon this species of apposition is uniformly adopted, and carried to too great an extent to be attributed to mere chance. Whether it constituted a part of their original poetical mechanism, or whether it was adopted, with some little modification, from the style of those sacred poems in which it forms so prominent a feature, is a question to which it would perhaps be difficult to give even a plausible answer. As far as my own observation has gone, it appears to be most frequently used in those poems, the subjects of which are drawn from Scripture. It might also perhaps be questioned by some, whether the rhythmical system itself was originally the property of our Northern ancestors, or whether it was constructed by them (after their conversion to Christianity, and consequent acquaintance with the general literature of the age), in imitation of the shorter trochaic and dactylic metres of the later classical and ecclesiastical poets; the authors most likely to have furnished the writers upon moral and religious topics with favourite models. The resemblance between these and the Anglo-Saxon poems in point of rhythm, is certainly very considerable; but there is yet little reason to suppose it the effect of imitation. The same metrical system is certainly to be traced through the whole of that singular poem the *Voluspa*, which, if we can rely upon the authority of the Northern editors of their own national poetry, is the earliest composition extant in the Icelandic, and was written before the con-

In most of the examples found in the Scriptures, there is a parallelism of the verb as well as of the other parts of the sentence; and the clauses are frequently connected by a conjunction, circumstances seldom observable in the parallelism of Anglo-Saxon writers. In the following specimens, the corresponding lines are marked with the same letters.

a. Ƀe ıſ mæʒna ſpeð	*He is in power abundant,*
a. Ƀeaſoð ealſna heah ʒeſceaſta.	*High head of all creatures,*
a. Fſnea ælmıhtıʒ.	*Almighty Lord!*
b. Næſ hım ſſuma æſſe	*There was not to him ever beginning,*
b. Oſ ʒeſoſðen	*Nor origin made;*
c. Ne nu enðe cẏmþ.	*Nor now end cometh.*
c. Ecean ðſıhtneſ.	*Eternal Lord!*
Cæd. p. 1. l. 2.	Turner's *A.S. Hist.* 8vo, v. iii. p. 356.

a. Ðe ſeſ bolð ʒebẏlð	*For thee was a house built*
b. Eſ þu ıboſen ſeſe	*Ere thou wert born,*
a. Ðe ſeſ molð ımẏnt	*For thee was a mould shapen*
b. Eſ þu oſ moðeſ come.	*Ere thou of* (thy) *mother camest.*
M.S. Bodl. 343.	Conybeare. *Archæologia,* vol. xvii. p. 174.

Mr. Conybeare says, "One paragraph in Cædmon's description of the deluge may be rendered line for line, and almost word for word, thus,

a. Ða ʒemunðe Goð.	*Bethought him then our God*
b. Meſe lıþenðe.	*Of him that ploughed the wave,*
a. Sıʒoſa ſaldend.	*The gracious Lord of hosts*
b. Sunu Lamecheſ.	*Of Lamech's pious son.*
c. Anð ealle þa ſocſe.	*And of each living soul*
c. Ðe he ſıð ſætſe beleac	*He sav'd amid the floods,*
a. Lıſeſ leoht ſſuma.	*All glorious fount of life,*
c. On lıðeſ boſme.	*High o'er the deep abyss.*
Cæd. p. 32. l. 15.	*Archæologia,* vol. xvii. p. 270.

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version of that people to Christianity, and consequently while they were yet ignorant of the models above alluded to.

In most cases poems were probably composed for the instruction and use of unlettered persons; their authors would therefore hardly go out of their way to choose a metre to which the individuals were unaccustomed, whom they chiefly expected to reap the benefit of their pious labours. *Archæologia,* vol. xvii. p. 270.

CHAPTER III.

THE DIVISION OF THE ANGLO-SAXON POETRY, AND THEIR DIFFERENT SPECIES OF VERSE.

24. Saxon poetry[1] may be divided into three heads: —songs or ballads; the lengthened narrative poems or romances; and that miscellaneous kind which may be termed lyric. One measure (explained in chap. ii. sect. 12. and also in note [16]) seems, however, to prevail in all Saxon poetry.

OF THE SAXON SONGS OR BALLADS.

25. Our ancestors had popular songs on the actions of their favourite leaders, and on other subjects that attracted common attention. In the oldest Saxon songs, poetry is seen in its rudest form, before the art of narration was understood. The metre of these primitive songs will be found to be similar to that described in the last Chapter.

As an example we may quote a few lines of the Saxon song on king Athelstan's victory: though written about A.D. 938, in what may be considered the Danish period, it is in pure Saxon,

Ðeꝛ *Æ*þelꝛtan cẏnınʒ.	*Here Ethelstan king,*
*E*oꝛla ðꝛıhten.	*Of earls the lord,*
*B*eoꝛna *b*eah-ʒẏꝼa.	*The shield-giver of the nobles,*

[1] Mr. Turner's division is here followed. Rask says, the different species of Icelandic verse are rightly referred to three grand classes, according to the rime and the other peculiarities. The 1st species:—the language of song, or perhaps more rightly narrative verse, has merely *alliteration*. The 2nd:—heroic verse, has also *alliteration*, and *greater strictness of metre*. The 3rd:—popular verse, has also concluding rimes.

But these head classes are divided again into many sub-species, chiefly according to the number of the long syllables.

This also may be safely made use of relative to the Anglo-Saxon art of poetry. Rask's *Grammar*, p. 117. § 6.

Anð hiſ *b*ꞃoþoꞃ eac	*And his brother also,*
*Ea*ðmunð *æ*þelinȝ.	*Edmund the prince,*
*Ea*lðoꞃ lanȝne ꝺẏꞃ.	*The elder! a lasting victory*
Ꞓe*s*lohȝon æꝺ *s*ecce.	*Won by slaughter in battle*
*S*þeoꞃða ecȝum.	*With the edges of swords*
Ymbe Bꞃunan-buꞃh.	*Near Brunan-burh.*

See the remainder of this song in the Praxis.

26. These old Saxon songs had none of the striking traits of description which are so interesting in the ballads of a subsequent age. The laboured metaphor, the endless periphrasis, the violent inversion, and the abrupt transition, were the great features of the Saxon poetry. While these continued prevalent and popular, it was impossible that the genuine ballad could have appeared. From the decline of the old poetry, the popular ballad seems to have taken its origin. It probably arose from more homely poets, the ambulatory glee-men, who could not bend language into that difficult and artificial strain, which the genius of the Anglo-Saxon bard was educated to use. Tales narrated in verse by these glee-men, were more intelligible than the pompous songs of the regular poets, and far more interesting to the people. In time they gained admission into the hall and the palace; and the harsh obscure style of the old Saxon poetry began to be unpopular: being still more disregarded after the Norman Conquest, it was at length entirely superseded by the ballad.

27. The popular ballad is said[2] to have lines of equal or nearly equal length, and the metre more regular. A curious fragment of a ballad composed by Canute the Great, still remains: in this we have a specimen of the measure which this kind of poetry had attained about

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[2] Mr. Rask affirms that popular verse usually consists of lines regularly moulded, of equal length, with alternate long and short syllables, after the number of the long (2, 3, 4). This is divided into several kinds; the shortest only have the metrical complement, but all are distinguished by concluding rimes. *Grammar*, sect. 13.

A.D. 1017. As he was sailing by the abbey in the isle of Ely, he heard the monks chaunting, and was so struck with the sweetness of the melody, that he composed a little Saxon ballad on the occasion, which began thus:

Merie ſunȝen ðe munecheſ binnen Elẏ,
Tha Enut chinȝ reuðer bẏ;
Roþeð, Enihteſ, noeſ ðe land,
And here þe ðeſ munecheſ ſanȝ.
Merry sang the monks in Ely,
When Canute the king was sailing by;
"*Row, ye knights, near the land,*
And let us hear these monks' song."

28. In more recent language[3], soon after the Conquest, alliteration was generally discontinued; and instead of it there is a more uniform metre, and sometimes in every other line concluding rimes. The following is an example from Hickes's *Ling. Vet. Septent. Thes.* vol. i. p. 222.

He þot hþet ðencheð and hþet doð,
Alle quike þihte[4]
Niſ no louerð ſþich iſ Eriſt,[5]
Ne no kinȝ ſþich iſ Driht.

He knoweth what all living creatures
Think, and what (they) *do.*
No lord is such (as) *is Christ,*
No king such (as) *is the Lord.*

Heuene[6] ⁊ erþe ⁊ all þat iſ,
Biloken[7] iſ on hiſ honde.
He deð all þ̄ hiſ þille iſ,
On ſea and ec[8] on londe.

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[3] See Rask's *Grammar*, p. 128. and Introduction to Todd's *Johnson*, p. xxxix.

[4] In pure Saxon it would be ealle cþice þihta (omnia animalia) or *all living creatures.*

[5] Louerð is for Hlaforð, *Lord;* and ſþich, for ſþilce, *such.*

[6] Henene, for heoſon, *heaven.*

[7] Biloken, for belocen, from belucan, *to lock up.* See Irregular Verbs, sect. 99, p. 176.

[8] Ec, for eac, *also.*

Heaven and earth and all that is,
Is locked up in his hand.
He doth all that his will is,
In sea and also in land.

Ðe ꝑiteð ⁊ ꝑialðeð[9] alle þinȝ,
Ðe iſcop[10] alle ſcaꝼte.
Ðe ꝑꝓohte ꝼiſ on þeꝓ ſae,
Anð ꝼoꝓȝeleſ[11] on þaꝓ leꝼte.
He knoweth and wieldeth all things,
He created all creatures.
He formed fish in the sea,
And fowls in the air.

Ðe iſ oꝓð albuten oꝓðe,
Anð enðe albuten enðe.
Ðe one iſ euꝓe[12] on eche ſteðe.
Ꝑenðe ꝑeꝓ þu ꝑenðe.
He is beginning without beginning,
And end without end.
He is ever one in every place,
Turn wherever thou turn.

OF THE ANGLO-SAXON LENGTHENED NARRATIVE POEMS OR ROMANCES.

29. The epic or heroic poems of antiquity seem to be the legitimate parents of all the narrative poetry of Europe[13]. The Greeks communicated a knowledge

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[9] Ꝑialðeð, for ꝑealðeð, from ꝑealðan, *to command, rule, wield,* &c.

[10] Iſcop, for, ȝeſcop, from ȝeſceapan, *to create.* Scaꝼte, from ſceaꝼt or ȝeſceaꝼt, *a creature.*

[11] Foꝓȝeleſ, for ꝼuȝelaſ, from ꝼuȝel, *a fowl.* Leꝼte, for lẏꝼte, the dative case of lẏꝼt, *the air.*

[12] Euꝓe, for æꝼꝓe, *ever.* Eche, for ælceꝓe, the dative case of ælc, *each, every one.*

[13] Rask is of a different opinion. He says, "A remark which I owe to Professor Fin Magnusen, has indubitably far greater scientific worth and truth; namely, that the Gothic national narrative verse seems to have been the foundation of the Greek hexameters. It is allowed, indeed, that hexameter verse is the most ancient national

of this species of composition to the Romans: and their Roman epic poetry established a taste for narrative poems

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poetry of the Thracians, as narrative verse is of the Goths. If we regard the arrangement itself, the similarity is highly probable; for the hexameter seems merely to be a certain, and very trifling, modification of the more unfettered, and probably more ancient form which the narrative verse exhibits. As an example, I will arrange some Greek and Latin hexameters after the rules for narrative verse.

Την μεν γαρ
2. κακοτητα και ιλαδον
εστιν ελεσθαι
4. ῥηϊδιως·
λειη μεν οδος
6. μαλα δ' εγγυθι ναιει.
Της δ' αρετης
8. ιδρωτα θεοι
προπαροιθεν εθηκαν
10. αθανατοι·
μακρος δε και ορθιος
12. οιμος επ' αυτην,
και τρηχυς
14. το πρωτον· επην δ'
εις ακρον ικηαι.
16. ῥηϊδιη δε
επειτα πελει,
18. χαλεπη περ εουσα.

ΕΡΓ. χ' ΗΜΕΡ. α. 284.

Arma, virumque
2. cano, Trojæ
qui primus ab oris
4. Italiam,
fato profugus,
6. Lavinaque venit
littora: multum
8. ille et terris
jactatus et alto,
10. vi superùm,
sævæ memorem
12. Junonis ob iram.
Multa quoque
14. et bello passus,
dum conderet urbem,
16. inferretque
deos Latio,
18. genus unde Latinum. Æn. I. 1.

This decomposition produces the Gothic narrative verse so completely, that in these 18 verses of Hesiod and Virgil, there is not a single deviation, or defect in the rules of narrative verse; but the whole reads quite as fluently after the language of song, as after the construction of hexameters. We find here, as in Anglo-Saxon and Icelandic, some verses composed of one word, and some of many. For example, in the 4th and 11th line of the Greek, and the 16th and 3rd of the Latin. We also commonly find four or five syllables, and sometimes seven or eight. For example, in the 9th and 2nd lines of the Greek, and the 18th of the Latin. Still this is only a secondary consideration, for these agree in the essential construction. In every line we have two long syllables, or pauses for the voice, every one of which has usually one, and sometimes two, short ones following: still, more than one is not required. For example, in the first line την is long, then follows μεν, which is short; γαρ, on the contrary, has no short syllable following. In line 7th της is long, and has two short ones after it, but the

in France, Spain, Italy, Britain, and wherever the Roman language was known. The constructing and carrying on of an epic fable was thus conveyed to the Anglo-Saxons, as well as to the Franks and Goths.

30. The first imitations of the epic poems of antiquity were in Latin, by ecclesiastics, who well knew the language, and frequently loved its poetry. The clergy, from their learning, would be the best skilled in the art of narration; they were, therefore, most probably the first[14] who composed narrative poems. Men afterwards arose, who cultivated poetry in their native tongue, as well as in the Latin language; and, therefore, we have long Saxon narrative poems, or metrical romances, full of fancy, which seem to be justly entitled to the name of metrical romances—unless the higher term of heroic or epic poem be more appropriate. Many parts of the poem on Beowulf, have a religious turn, and the poems

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latter τῆς has none: likewise the 8th and 10th, and others. Line 6th has μαλα δ' for a metrical complement; and line 14th has το, and line 15th εις, for the metrical complement. In the same way in the Latin, in line 3rd *qui* is the metrical complement; *dum* in the 15th, and *genus* in the 18th. All the other lines are as flowing—Fornyrdalag, or narrative verse,—as any passage in the Edda or the poem on Beowulf or the Scyldings; but classic metre is destroyed. We must observe, however, that the whole of Hesiod and Virgil cannot so easily be turned into narrative verse as these passages. Sometimes by this decomposition we must divide words, which is a very great blemish in Icelandic poetry; but as this is not unusual in Pindaric verse, and in the choral songs of tragic writers, it cannot be regarded as any considerable objection. The reverse does not always hold good; for narrative verse cannot be so well metamorphosed into hexameter verse, though it sometimes approaches very near to hexameters. See Rask's *Grammar*, p. 123. sect. 9.

[14] In the 4th century a narrative poem, in Latin hexameter verse, was written by VICTORINUS, (see *Bib. Mag.* t. viii. p. 625—628.) an African, and JUVENCUS, a Spaniard, (see *Bib. Mag.* t. viii. p 625—628. and *ibid.* 629—657. In the 5th century, SEDULIUS, an Irishman, wrote a narrative poem on the miracles of Christ. *Ibid.* 658—678. In the 6th and 7th centuries, wrote ARATOR, PETRUS APOLLONIUS, and others. In the 8th century Bede composed the Life of Saint Cuthbert, in Latin verse. See this subject ably discussed in Turner's *History of the Anglo-Saxons*, 8vo. vol. iii. p. 365.

of Cædmon, and on Judith, are obviously religious—a presumptive evidence that they were written by ecclesiastics.

31. The measure of the earliest Saxon narrative poems, metrical romances, or heroic poems, is the same as that of the primitive song[15].

32. Mr. Turner asserts that the poem on Beowulf "is certainly the oldest poem, of an epic form, which exists in Europe. It is a complete metrical romance[16]." The following quotation, illustrating the measure of this verse, is taken from Cædmon's *Paraphrase on Genesis*[17].

Uſ iſ, riht micel,	*To us it is much right*
Ðæt ye, roðeꞃa, ȝeaꞃð,	*That we the Ruler of the firmament,*
*W*eꞃeða, wulðoꞃ, cyning,	*The Glory-King of Hosts,*
*W*oꞃðum, heꞃigen,	*With words should praise,*
*M*oðum, luꞃien,	*With minds should love.*
Ƀe iſ, mægna, ſpeð,	*He is in power abundant,*
Fꞃea Ælmihtig. Cæd. 1.	*Almighty Lord!*

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[15] See chap. iii. sect. 25. and chap. ii. sect. 12.

[16] For a very complete analysis of this poem, and for copious extracts, see Turner's *History of the Anglo-Saxons*, 8vo. book ix. chap. ii. vol. iii. p. 327.

[17] "As Cædmon's paraphrase is a poetical narrative mixed with many topics of invention and fancy, it has also as great a claim to be considered a narrative poem, as Milton's Paradise Lost has to be deemed an epic poem. It was published by Junius as the work of the ancient Cædmon, who has been already mentioned, (see on Periphrasis, sect. 21. note [22].) It treats on the first part of the subjects which Bede mentions to have been the topics of the elder Cædmon; but it is presumed by Hickes not to be so ancient as the poet mentioned by Bede. I confess that I am not satisfied that Hickes is right in referring it to any other author than the person to whom Junius ascribes it.

"It begins with the fall of angels, and the creation of the world. It proceeds to the history of Adam and Eve; of Cain, and the deluge; of Abraham, and of Moses. The actions of Nabuchodonosor and Daniel are subjoined.

"In its first topic,—'the fall of the Angels,'—it exhibits much of a Miltonic spirit; and if it were clear that our illustrious bard had been familiar with Saxon, we should be induced to think that he owed something to the paraphrase of Cædmon. No one, at least, can read Cædmon without feeling the idea intruding upon his mind." Turner's *History of the Anglo-Saxons*, book ix. ch. iii. p. 355.

33. The poem on Judith is a narrative poem[18], or a romance, as the poet has borrowed only the outline of the story from the Apocrypha; while the circumstances,

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[18] Rask makes the following remarks on narrative poetry. Narrative verse in every line has two long syllables, which should be followed by some short ones (see chap. ii. Note [16]); in fact, one short after every long syllable: they, therefore, commonly consist of four syllables; but this is not the sole number which constitutes the quantity of verses; for they can also consist of three: viz. when the long one has no short one following; and of five, when the long one is followed by two short ones, &c. Now no notice must be taken of the metrical complement, which must not be brought into the account.

If the student attend to these rules, he will find that metre is as determinate in Saxon as in any other language, although according to peculiar rules.

Thus we should have easily understood Saxon versification, if some learned men of modern times had not attempted to arrange verses in such a way as to make two lines stand for one. I refer this subject to the ear and sense of every one who has a taste for poetry, who reads, for example, these verses in Boethius:

Æala þu scippend	*O thou Creator,*
Scippa tungla,	*Of the pure stars:*
Heforef and eorðan!	*Of heaven and earth!*
Ðu on heahfetle.	*Thou on high seat*
Ecum ricsaft;	*Ever reignest.*
And þu ealne hwæþe	*And thou all the swift*
Heofon ymbhweorfeft;	*Heaven turnest round;*
And þurh þine halige miht	*And through thy holy might*
Tungla genedeft,	*The stars compellest*
Ðæt hi þe to-hepað!	*That they obey thee.*
Hickes, p. 185.	Turner.

And now let him consider them thus arranged:

Æala þu scippend scippa tungla:
heforef and eorðan, (þu on) heahfetle,
ecum ricsaft; (and þu) ealne hwæþe
heofon ymbhweorfeft; (and þurh þine) halige miht
tungla genedeft, (þ hi þe) to-hepað!

However, before a judgement is formed, let me be allowed to remark, once again, that this conjunction of every two lines militates,

1st, Against the custom of the Scandinavian nations, as far as we can trace back, to the present day: for example, in the songs of Stærkodder, and in the descriptions relative to poetry, which after him have taken the name of Starkaðarlag; as well as in the translation of Milton's *Paradise Lost* by a priest, *Sra Jóns Þorlákssonar*, who is now alive, the first and second books of which are printed in

speeches, and other particulars, are his own invention. It is a romance written while the old Anglo-Saxon poetry was in fashion, but when it began to improve: for

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the 13th and 14th volumes of the writings of the Icelandic *Lærdómslistafèlags*; as also in Assessor Gröndal's translation of Pope's *Temple of Fame*, one of whom lives in the northernmost, the other in the southernmost, extremity of Iceland.

2dly, Against the Anglo-Saxons' still more ancient custom; as in many MSS. they carefully divide verses by means of points, of which we can convince ourselves every where in Hickes: for example, page 185:

Æala ðu-ſcippend. Ðú on heahſetle.
Sciſſa tungla. Ecum ſicſaſt.
Beſoneſ and eoſðan. And ðu ealne hſæþe, &c.

3dly, Against all the rules of the ancient Gothic poetry, which teach us that alliteration combines every two lines, in all cases, and in all species of verse, except when after two which agree, comes one which stands alone. It would overthrow this system of alliteration,—namely, that the two letters in the first line should be considered *assistant letters*, and one in the second, the chief-letter, because it always stands first, has also a more determinate place, and is more easily found: but this would cease, and the name of *chief* letter become absurd, if it were to be removed to the middle of verses.

4thly, Against all affinity to the other species of verse, which have longer lines, but all the same construction of alliteration: namely, that every two lines are bound together: if we, therefore, were to mould two lines into one, in short verses, we ought necessarily to do the same with the longer ones, and make for example the following one line:

Almáttugr Guð allra stètta yfirbjoðandi engla ok þjóða:
Almighty God, over all orders the sovereign, Lord of angels and nations.

That is, sixteen long syllables according to the Icelandic mode of reckoning.

5thly, It is, moreover, in open contradiction to the spirit of the whole ancient poetic art of the Northerns, which never in any way tolerates the division of verse (Cæsura), which is found in Greek and Latin Hexameters and Pentameters; and, therefore, never has longer verses than those which answer to Tetrameters among the Greeks and Latins.

It also seems very natural to place the metrical complement before the chief letter, as it most commonly contains unimportant conjunctions or prepositions that connect the two lines; but to throw what frequently constitutes three or four syllables into the middle of a verse, without including it in the metre, would be highly absurd. See

while it displays the continuity of narration and minuteness of description of the more cultivated romance, it retains some metaphors, the periphrasis, and the inversions, which our stately ancestors so much favoured. It has only laid aside their abrupt transitions, and more violent metaphors.

OF THE ANGLO-SAXON LYRIC OR MISCELLANEOUS POETRY.

34. The measure of the Anglo-Saxon lyric or miscellaneous poetry does not appear to be different from

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for example the 8th line in the last-quoted verses, where the words and þuþh þine are the metrical complement; which, after a pause, when a line begins, can be easily pronounced in a lower and softer tone; but which in the middle of verses (4th line after the 2nd arrangement) appears completely to destroy the whole, as five short syllables come together; four of which do not belong to the metre. This is not merely a solitary occurrence, but would be general, according to the rule of compounding lines, as the metrical complement has its place properly before a chief letter: it would thus constantly occur in the middle of verses. Not to speak of the meaning, which, by these means, would often be broken off incomplete at the end of lines, it would also be concluded in the middle of a verse, which is in opposition to the ancient Gothic art of poetry, that seldom allows a sentence to terminate in the middle of a line of verse. Rask's *Grammar*, p. 118—122.

A learned Professor, whose writings have been very serviceable in preparing this prosody, has very modestly, but pertinently asked, relative to the observations of Mr. Rask, (see the preceding note, and chap. ii. note [7] and [16].) "Does he not speak, on the whole, too much as though he was considering an artificially constructed system of metre. I suspect that the matter lies completely on the surface, and that the good barbarians were content if their verse had rhythm enough to be sung, and alliteration enough to strike the ear at once. The system, if system it may be called, is neither more nor less than that of our old ballads, in which the ear is satisfied, not by the number of syllables, but by the recurrence of the accent, or ictus, if one may call it so. Southey and Coleridge have made very good use of this *μετρον αμετρον*, and the latter in one of his prefaces has, if my memory serves me, *philosophized* upon its structure.

"The question, as to whether the two hemistichs shall be regarded as one or two lines, is evidently that of a writer or printer, not of a singer or reciter: to the *ear* the difference would not be perceptible,

that used in narrative verse[19]. One of the oldest and best specimens of it, is Alfred's poetical translation of the poetry in Boethius. The language is allowed to be elegant and appropriate, and worthy of the royal taste. Speaking of the sea, he says

*S*ꝑa oꝼt *s*mẏlte *s*æ.	*So often the mild sea,*
*S*uþeꝛne ꝑinð.	*Clear as gray glass,*
*G*ꝛæʒe *g*laꝼ hluþꝛe.	*The southern wind*
*G*ꝛimme ʒeðꝛeꝼeð.	*Grimly disturbs;*
Þonne hie ʒe*m*enʒað	*Then mingle*
*M*icla ẏꝼta.	*The mighty waves:*

The longer lines which occasionally are found, as a sort of system in Cædmon, I cannot reduce to Mr. Rask's principle.

Ænne, hæꝼðe he ꝼꝑa, ꝼꝑiþne ʒe,ꝑoꝛhtne,
Sꝑa, *m*ihtiʒne, on hiꝼ, *m*oð ʒeþohte,
Þe let, hine ꝼꝑa, *m*icleꝼ, ꝑealðan,
*H*ehꝼtne to, him on, *h*eoꝼena, ꝛice,
*H*æꝼðe he, hine ꝼꝑa, *h*ꝑitne ʒe,ꝑoꝛhtne,
Sꝑa, *w*ẏnlic, *w*æꝼ hiꝼ, *w*æꝼtm on, heoꝼonum,
Thæt him, com ꝼꝛom, *w*æꝛoða, Dꝛẏhtne,
Ge *l*ic ꝑæꝼ, he þam, *l*eohtum, ꝼteoꝛꝛum, Cædm. p. 6. l. 14.

Unum creaverat adeo potentem,
Adeo præcellentem intellectu,
Dederat ei tam ingentem potestatem,
Proximam sibi in cœlorum regno;
Illum adeo lucidum creaverat,
Adeo latus fuit fructus ejus (vita) *in cœlis*
Qui ad eum venit a supremo Domino,
Similis erat lucidis stellis.

"I am disposed to regard these verses as being to the Fornyrdalag what our heroic metre is to that of the 'Descent of Odin.' (Tens and Eights, the parish clerks call them.)"

Mr. Turner however appears to have divided the preceding extract according to Rask's method, thus,

Ænne hæꝼðe he ꝼꝑa	*One he had so*
Sꝑiþne ʒeꝑoꝛhtne	*Strongly made,*
Sꝑa *m*ihtiʒne	*So mighty*
On hiꝼ *m*oð ʒeþohte.	*In his mind's thought.*

From the whole, then, it appears that Mr. Rask's observation, mentioned at the begining of this note, is founded in truth,—that every line in Saxon poetry has commonly two emphatic syllables, which are generally followed by two that are unemphatic.

[19] See chap. ii. sect. 12, and also Note [16]; and chap. iii. Note [18].

On*hr*eꞃað *hr*on meꞃe.	*The great whales rear up.*
*Hr*ıoh bıð ðonne ſeo.	*Rough is then that*
Þe *æꞃ* ȝlaðu.	*Which before serene*
*O*n ſıene þæſ.	*Was to the sight.*—
Boet. p. 155. l. 11.	Turner, vol. ii. p. 247.

On the origin of man, he remarks

Ðæꞇ *eo*ꞃþþaꞃan.	*The citizens of earth,*
*Ea*lle *hæ*ꝼðen.	*Inhabitants of the ground,*
*F*olð buenðe.	*All had*
*F*ꞃuman ȝelıcne.	*Beginning alike.*
Ꞥı *o*ꝼ *a*num ꞇþæm.	*They of one pair*
*Ea*lle comon.	*All came,*
*W*eꞃe ⁊ *w*ıꝼe.	*Men and women*
On *wo*ꞃulð ınan.	*Within the world.*
Boet. p. 171. l. 25.	

PART V.

DIALECTS.

Chapter I.

OBSERVATIONS ON THE SAXON LANGUAGE, AND ITS DIALECTS.

1. The Saxons came from different provinces of Germany into Britain; it is, therefore, probable some variety existed in the pronunciation of their words: but as they were incorporated together, and united under a regal government in Britain before the chief æra of literature began, and, as what was previously written is probably conveyed to us in the more recent orthography and style, it is, therefore, most likely that one form of the language would prevail. This was denominated Anglo-Saxon, and it was used by the majority of the inhabitants in England, on the establishment of the Saxon power in A.D. 457, and continued for four centuries and a half, till A.D. 900, or perhaps till the reign of Athelstan[1], A.D. 924: but pure Saxon may be found, which was probably written even after the latter period.

We may, however, confidently look to the *Laws* of the Saxon monarchs, *Charters*, and *Chronicle*, before the time of Athelstan; to the works of *King Alfred*, to the *Heptateuch*, *Gospels*, the *Gospel of Nicodemus*, the *Poem on Beowulf*, &c. for Anglo-Saxon in its greatest state of purity.

2. It may be readily allowed, that one form of the Anglo-Saxon language might prevail for a considerable time in England; but it must also be evident, that learning was not so common in the Saxon æra as at the present time. Our ancestors, having few opportunities

[1] See Turner's *History of the Anglo-Saxons*, 8vo. vol. i. p. 594.

for literary acquirements, could not have determined upon fixed rules for orthography, any more than illiterate persons in the present day, who, having been employed in manual labour, could avail themselves of the facilities which were offered: hence arose the difference observable in spelling the same words in Saxon; but a difference in orthography will not constitute a dialect. In a dialect of any language, there is a systematic alteration in the modification of the words, and often an introduction of new terms. This alteration in the termination of words, is said to be perceptible at two periods of the Saxon language. The Anglo-Saxon is, therefore, considered as having two dialects, called the *Dano-Saxon*, and the *Norman-Saxon*; according to the time when the Danes and Normans entered, and prevailed in this island.

CHAPTER II.

THE DANO-SAXON DIALECT.

3. From the frequent incursions, and partial settlements of the Danes in England, it is reasonable to suppose that their language would have some influence over the Anglo-Saxon, especially in the North, where the Danes were most numerous. The peculiarities of the Danish tongue would predominate, in proportion as their power and authority increased in England. During the reign of Danish kings in this nation, from A.D. 1016 to 1042, their Northern dialect would generally prevail: it would also have some influence for a considerable time before, and would continue after the Danish kings had ceased to reign in England. Though, from the gradual change observable in languages, no specific time can be given for the actual commencement, or termination of the Dano-Saxon dialect, yet we may presume it would have more or less influence for nearly two centuries,—probably from about A.D. 900 to near 1070 or 1100.

4. The Danes, being a rude illiterate people, chiefly employed as pirates, adopted the most ready way of expressing their thoughts; they therefore disregarded the improved form of the Anglo-Saxon tongue, and either altered or omitted most of the Saxon terminating syllables. The Dano-Saxon dialect is not only distinguished by a disregard of the usual Anglo-Saxon inflection, but by the Cimbric or old Icelandic words which are introduced.

5. The interchange of letters has been noticed under each letter in Orthography; and many of the alterations by Dano-Saxon inflection are given in the proper place in Etymology.

6. It may also be remarked, that n is generally rejected in Dano-Saxon: it is omitted at the end of verbs[1]; for,

In Dano-Saxon we find Sel me ðrinca, *Give me drink;* for the Saxon Sÿle me ðrincan. John iv. 7. The e is omitted according to sect. 4, and the n, to sect. 6.

Nelle þu onðreðe, (*noli timere,*) *Be thou unwilling to dread:* the n is omitted, and a converted into e, according to Orthog. sect. 29. "In Dan.-Sax., &c." The Anglo-Saxon of this clause is, Nelle þu onðræðan, Matt. i. 20. Nellaþ ȝe ðoeme, *Be ye unwilling to judge;* for the Anglo-Saxon Nellen ȝe ðeman. Matt. vii. 1.

The n is also rejected at the end of nouns and other words: for the Dano-Saxon Lenemne þu noma hiſ Dælenð, the Saxon has noman *or* naman; as, Ðu nemſt hÿſ naman Dælenð, *Thou shalt call his name Healer.* Matt. i. 21. In Dano-Saxon we find Leſeȝon pe ſoþ-þon ſteȝnu hiſ, instead of hiſ ſteoȝnan, *We have seen his star.* Matt. ii. 2. Anð ȝinneþ oſeȝ ſoþ-ſæſta ȝ unſoðſæſta, *And raineth upon the just and*

[1] This rejection of n from the infinitive mood was derived from the Cimbri, the progenitors of the Danes; we, therefore, find the Cimbric or old Icelandic word **greipa** put for the Anglo-Saxon ȝnipan, *to gripe;* and **haba**, or **hafa**, for the Anglo-Saxon habaŋ, *to have.* See Hickes's *Thesaurus,* vol. i. p. 95.

unjust. Matt. v. 45. instead of the Anglo-Saxon Ða ꝛoþþæꝛtan ȝ þa unꝛoþþæꝛtan. The Dano-Saxon has Fꝛom ꝛeiꝛta þonn tiþ. *From the sixth hour*. Matt. xxvii. 45. for the regular Saxon Fꝛam þæꝛe ꝛixtan tiþe. In Dano-Saxon beȝe, *both*, and tꝛeȝe, *two*, are used for beȝen and tꝛeȝen; eȝo, *eyes*, for eȝon.

Not only n, but the last syllable is often rejected: as, eꝛtꝛo in Dano-Saxon is formed from the Anglo-Saxon eꝛtꝛona, *forthwith*, by rejecting the last syllable na.

In Dano-Saxon n before another consonant is often omitted: as, cỳniȝ for cỳninȝ.

7. The Dano-Saxon often substitutes one Case for another. We therefore find, Ic ꝛendo enȝel min, *I send my angel*, for the regular Anglo-Saxon minne enȝil.—Ne in þiꝛꝛum liꝼ, ne in þæm topæꝛd liꝼ, *Neither in this life, nor in that future life*; for topæꝛdum or topeaꝛdan liꝼe.—Oþþe doeð tꝛe ȝod ȝ pæꝛtm hiꝛ ȝod. oþþe doeð þæt tꝛe ỳꝼel ȝ pæꝛtm hiꝛ ỳꝼel. *Either make the tree good and his fruit good, or make the tree evil and his fruit evil:* for pæꝛtm ȝodne and pæꝛtm ỳꝼelne.—Cuoeð hlaꝛoꝛd ðæne pinȝeaꝛde, *Saith the lord of the vineyard*, for ðæne pinȝeaꝛdeꝛ.—Bodede ȝodꝛpelleꝛ niceꝛ, *He preached the gospel of the kingdom*, Matt. ix. 35, the genitive for the accusative ȝodꝛpell.

8. The preposition to is occasionally used instead of the dative termination; as Ða cpæð to leoꝛneꝛaꝛ hiꝛ, *Then he saith to his disciples*, Matt. ix. 37, instead of þa cpæð leoꝛneꝛum hiꝛ, or in genuine Saxon, þa he ꝛæde hiꝛ leoꝛninȝ-cnihtum.

CHAPTER III.

THE NORMAN-SAXON DIALECT.

9. The Normans[1] had some intercourse with England, even from the accession of Edward the Confessor,

[1] "As in former ages, the Franes first, and afterwards the Saxons, coming out of the more northerly parts of Germany, plagued France and Britain with their piracies, and at last became masters; the

in A.D. 1042; but the Norman-French could have little influence over the Saxon language till after the time of the Conquest. The laws, being administered by the Norman Conqueror in his own language, would naturally introduce many new words; and the mutual efforts of the Normans and Saxons to understand each other would make an[2] alteration in both languages: but as the majority

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Francs of France, and Saxons of Britain;—so in succeeding times, the Danes first, and then the Normans, followed the same method, came from the same coast, and had the same success.

"They had their name from the *northern parts* from whence they came, (for *Nordmanni* signifies no more than *Northern men,*) in which sense they are likewise termed *Nordleudi* that is *Northern people,* as being the flower of the Norwegians, Swedes, and Danes." See Gibson's edition of Camden's *Britannia.* Introduction, p. cliv.

[2] Those changes in Saxon which are denominated Dialects, appear in reality only to be the alteration observed in the progress of the language as it gradually flowed from the Saxon, varying or casting off many of its inflections, till it settled in the form of the present English. (See *Etymology,* part of note [4], p. 74.) This progressive transformation of the Anglo-Saxon into our present form of speech will be evident by the following EXAMPLES, taken from the translations of the most learned men of the ages to which they are referred.

The first is from the Gospels published by Mareschall and Junius. The age of this version is not fully ascertained; but from its purity it appears to have been written in or before the time of King Alfred. The 2nd is from the Rushworth Gloss, (See Wanley, p. 81,) in Dano-Saxon, perhaps made about the middle of the 10th century. The 3rd is taken from the famous Psalter in Trinity College, Cambridge, supposed by Wanley (p. 168) to be written in the time of King Stephen. The 4th was sent over from Rome to England, in the time of King Henry the Second, by Pope Adrian, an Englishman. The 5th, written about 1180, is copied from a manuscript in Trinity College, Cambridge. "*Cod. Membr. in octavo minori* vii. p. 16." See Wanley, p. 169. The 6th was written about A.D. 1250. The 7th appears to be about 1260, in the reign of Henry the Third. The 8th is from Wickliff's translation, in Richard the Second's time, A.D. 1380. The 9th is from a large manuscript Bible in the Bodleian at Oxford; it is said to have belonged to King Henry the Sixth, A.D. 1430, and to have been given by him to the Carthusians in London. (See Bishop Wilkins's *Essay towards a Real Character,* &c. p. 8.) The 10th, from the *Liber Festialis,* about A.D. 1500. The 11th is taken from Tindale's translation, A.D. 1526. The 12th is from Mathew's Bible, printed in A.D. 1537. The 13th is copied from Cranmer's Bible, printed in A.D. 1541. The 14th is taken from the Geneva Bible, translated by the English

of the inhabitants were Saxons, it is reasonable to presume that the Saxon language predominated, while the Norman

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refugees, in the reign of Queen Mary, between A.D. 1553 and 1558. The 15th is from our authorized version, made A.D. 1611.

1. PURE ANGLO-SAXON, WRITTEN ABOUT A.D. 890.

Fæðeꝛ uꝛe þu þe eaꝛt on heoꝼenum.
Si þin nama ȝehalȝoð.
To-becume þin ꝛice.
Geꝼuꝛðe þin ꝼilla on eoꝛþan. ꝼꝼa ꝼꝼa on heoꝼenum.
Uꝛne ðæȝhꝼamlican hlaꝼ ꝼẏle uꝼ to ðæȝ.
Anð ꝼoꝛȝẏꝼ uꝼ uꝛe ȝẏltaꝼ. ꝼꝼa ꝼꝼa ꝼe ꝼoꝛȝiꝼað uꝛum ȝẏltenðum.
Anð ne ȝelæððe þu uꝼ on coꝼtnunȝe.
Ac alẏꝼ uꝼ oꝼ ẏꝼele.
Soþlice. Matt. vi. 9—13.

The same in our present orthography is,

Father our thou who art in Heaven,
Be thy name hallowed.
Come thy kingdom.
Be done thy will in earth, so as in heaven.
Our daily loaf sell us today.
And forgive us our guilts, so as we forgive to our guiltyings (*debtors*).
And not lead thou us into costning (*temptation*),
But release us from evil.
Soothly (truly, amen).

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2. DANO-SAXON, ABOUT A.D. 930.

Fæðeꝛ uꝛe þu þe in heoꝼunum eaꝛð.
Beo ȝehalȝuð þin noma.
Cume to þine ꝛice.
Þeoꝛðe þin ꝼilla ꝼꝼa ꝼꝼa on heoꝼune ꝼꝼilc on eoꝛþe.
Hlaꝼ uꝼeꝛne ðæȝhꝼamlicu ꝼel uꝼ to ðæȝ.
Anð ꝼoꝛlete uꝼ uꝛe ꝼcẏlðe. ꝼꝼa ꝼꝼa ꝼe ec ꝼoꝛleten þæm þe ꝼcẏlðiȝat ꝼiþ uꝼ.
Anð ne ȝelaet uꝼ ȝeleaðe in coꝼtnunȝae.
Ah ȝeleꝼe uꝼ oꝼ ẏꝼle.

3. NORMAN-SAXON. ABOUT A.D. 1130.

Faðeꝛ uꝛe þe aꝛt on heoꝼone.
Sẏ ȝebletꝼoð name þin.
Sꝼa ꝼꝼa on heoꝼone anð on eoꝛþan
Bꝛeoð (hlaꝼ) uꝛe ðeȝꝼamlich ȝeoꝼ uꝼ to ðæȝ.
Anð ꝼoꝛȝeoꝼ uꝼ aȝeltes uꝛa ꝼꝼa ꝼꝼa ꝼe ꝼoꝛȝeoꝼen aȝiltenðum uꝛum.
Anð ne leð uꝼ on coꝼtunȝe.
Ac alẏꝼ uꝼ ꝼꝛam ẏꝼele.
Sꝼa beo hit.

4. ABOUT A.D. 1160.

Uꝛe Faðẏꝛ in heauen ꝛich,
Ðẏ name be hallẏeð eueꝛlich.
Ðou bꝛinȝ uꝼ thẏ michell bliꝼꝼe.
Alꝼ hit in heauen ẏ-ðoe,
Euaꝛ in ẏeaꝛth beene it alꝼo.
Ðat holẏ bꝛeað that laꝼteth aẏ,
Ðou ꝼenð it ouꝼ thiꝼ ilke ðaẏ.
Foꝛȝiue ouꝼ all that ꝼe haue ðon
Aꝼ ꝼe ꝼoꝛȝiuet uch otheꝛ mon.
Ne let ouꝼ ꝼall into no ꝼounðinȝ,
Ac ꝼhield ouꝼ ꝼꝛo the ꝼoꝼle þinȝ.
Amen.

5. ABOUT A.D. 1180.

Faðer ure thu ert in heuene.
Bledseð be thi name.
Cume thi rixlenge.
Þurthe thi ꝼil on eorthe sꝼo it is on heuene.
Gif us toðai ure ðaigꝼamliche breað.
Anð forgiue us ure gultes sꝼo ꝼe don hem here the us agult.
Habbeth shild us fram elche pine of helle,
Aeles us of alle iuele.
Amen. Sꝼo it ꝼurthe.

tongue would have influence enough to change the modification of the Saxon words, and perhaps would cause the inhabitants to reject or alter some of the variable terminations which were left in the Dano-Saxon dialect. Though no pre-

6. ABOUT A.D. 1250.

Fadir ur that es in hebene,
Halud be thi nam to nebene:
Thou do us thi rich rike:
Thi will on erd be wrought elk,
Als it es wrought in heben ay:
Ur ilk day brede gibe us to day:
Forgibe thou all us dettes urs
Als we forgibe till ur detturs:
And ledde us in na fanding
But fculd us fra ibel thing.

7. ABOUT A.D. 1260.

Fader that art in heabin bliſſe,
Thin helge nam it wurth the bliſſe,
Cumen and mot thy kingdom,
Thin holy will it be all don,
In heaben and in erdh alſo,
So it ſhall bin full well Ic tro.
Gif us all bread on this day,
And forgif us ure ſinnes,
As we do ure widerwinnes:
Let us not in fonding fall,
Oac fro evil thu fyld us all. Amen.

8. ABOUT A.D. 1380.

Our Fadir that art in hebenys;
Halewid be thi name.
Thi kyngdom come to,
Be thi wil done in erthe as in hebene.
Gibe to us this day oure breed obir othir subſtaunce.
And forgibe to us our dettis as we forgiben to oure dettouris:
And lede us not into temptacioun:
But delybere us from ybel.
Amen. Matt. vi. D.

9. ABOUT A.D. 1430.

Oure Fadir that art in hebenes,
Halewid be thi name,
Thi kingdom come to thee,
Be thi wil don in eerthe, as in hebene.
Gibe to us this day oure breed ober othre ſubſtanc,
And forgibe to us oure dettis as we forgiben oure dettouris,
And lede us not into temptation,
But delibere us from ibel.
Amen.

10. ABOUT A.D. 1500.

Fader eure that arte in hebynes,
Halowed be thy name;
Thy kingdome come,
Thy wyl be doon in erth, as it is in hebyn,
Our every daies brede gybe us to daye,
And forgibe us our treſpaſſes as we forgybe theym that treſpaſſe agaynſte us,
And lede us nat in temptacion,
But delyber us from all evyll.

11. IN A.D. 1526.

Our Father which art in heaben,
Halowed be thy name.
Let thy kingdom come.
Thy will be fulfilled as well in earth as it is in heben.
Gebe us this day ur dayly bred,
And forgebe us oure dettes as we forgebe ur detters.
And leade us not into temptation,
But delyber us from evyll.
For thyne is the kyngdom and the power and the glorye for eber Amen.

cise time can be fixed for the exact origin and conclusion of the Norman-Saxon, it may be affirmed that it succeeded the Dano-Saxon, and probably prevailed for nearly two centuries; or from about A.D. 1070 to 1260, in the reign of Henry the Third. What was written after the latter period is so different from the Anglo-Saxon, and so nearly allied to our present language, that without any impropriety it may be denominated English.

10. The Norman-Saxon dialect is distinguished by an almost total disregard of the variations of nouns and verbs, and by the following changes of letters:

In the beginning, middle, and end of words, ȝ is changed

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12. IN A.D. 1537.

O oure Father which arte in heven,
Halowed be thy name.
Let thy kingdome come.
Thy will be fulfilled as well in erth as it is in heven.
Geve us this daye oure dayly bred.
And forgeve us oure treaſpaſes even as we forgeve oure treſpacers.
And lead us not into temptacion,
But delyver us from evyll.
Amen.

13. IN A.D. 1541.

Our Father whych arte in heauē
Halowed be thy name.
Let thy kyngdome come.
Thy wyll be fulfylled as wel in earth as it is in heauen.
Geue vs thys daye our dayly breade.
And forgeue vs oure dettes as we forgeue oure detters.
And leade vs not into temptacion,
But delyuer vs from euel,
For thyne is the kyngdome & the power & the glorye
For euer. Amen. Math. vi. B.

14. ABOUT A.D. 1556.

Our Father which art in heauen,
Halowed be thy name.
Thy kingdome come.
Thy will be done euen in earth as it is in heauen.
Giue vs this day our dayly bread.
And forgiue vs our debts as wee alſo forgiue our debtors.
And leade vs not into tentation,
But deliuer vs from euil,
For thine is the kingdome & the power & the glory
For euer. Amen. Matt. vi. 9—13.

15. IN A.D. 1611.

Our Father which art in heaven,
Hallowed be thy name:
Thy kingdom come:
Thy will be done in earth as it is in heaven:
Give us this day our daily bread;
And forgive us our debts as we forgive our debtors:
And lead us not into temptation,
But deliver us from evil:
For thine is the kingdom, and the power, and the glory,
For ever. Amen. Matt. vi. 9–13.

into ı and ẏ: as, ıunʒe for ʒeonʒe, *young*. Gibson's *Sax. Chron.* p. 168. 1. See Orthog. sect. 15, page 48; ꝑeınaꝛ for ꝑeʒnaꝛ, *rains*. *Sax. Chron.* 219. 30; ðæıeꝛ for ðæʒeꝛ, *days*; ðæı for ðæʒ, *day*; Ælmıhtı for Ælmıhtıʒ, *Almighty*; ꞇpentı for ꞇpentıʒ, *twenty*; maı for mæʒ, *may*; æni for æniʒ, *any*.

11. Ꝯ is changed into k: as, kınʒ and kınʒeꝛ, for cẏnʒ and cẏnʒeꝛ, *king* and *kings*; bꝛoke for bꝛoce, *broke*; muneker for munecer, *monks*.

12. F is changed into u or v: as, haꝼe for haꝼe, *have*; leove for luꝼu, *love*; luvede for luꝼıaðe, *loved*; ꝑeoven for ꝑeoꝼon, *seven*; heouene for heoꝼene, *in heaven*.

F is changed into m before m: as, pımman for pıꝼman, *woman*.

13. Ꝯ and ʒ were changed into ch, or rather, in the age when c and ʒ were pronounced hard, ch was employed to express the original soft sound of c (see Orthog. Ch. i. Note [7]): as, chılð for cılð, *child*; cheꝛꞇep for ceaꝛꞇep, *city*.

The change of vowels is explained in Orthography under each letter; for instance, ea into e in cheꝛꞇep (Orthog. 29).

Ꝺ is changed into ꝑ or ẏ: as, ꝑepen for ꝑeʒen, *a thane*; ꝑeẏna for ꝑeʒna, *rain*.

The prefix ʒe is generally omitted, or changed into ı- or ẏ-, as ı-blenꞇ, ẏ-clepꞇ.

14. Um, the termination of the dative case plural in nouns and adjectives, is either changed into an or en: as, On Ðeꝑoðe ðaʒen, for the Anglo-Saxon On Ðeꝑoðeꝛ ðaʒum, *in Herod's days*. Luke i. 5. Beaꝑnan for beaꝑnum, *with children*.

A Praxis

ON

THE ANGLO-SAXON GRAMMAR.

1. EXTRACTS FROM THE SCRIPTURES.

1. On anginne gesceop God heofenan. and eorþan:· *Gen.* i. 1.	1. In beginning, God created heaven and earth.
2. God cwæþ þa. Gewurþe leoht. and leoht weard geworht:· *Gen* i. 3.	2. God saith then, Be light: and light was made.
3. Ealle þa þing ðe ge wyllen þ men eow don. doð ge him þ gyldre. þ is soðlice æ. and witegena bebod:· *Matt.* vii. 12.	3. All the things that ye will that men do to you, do ye to them the same; which is truly (the) law, and. (the) command of prophets.

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1. On, *prep.*—Anginne, *n.* 1. *d.* governed by *prep.* on; see Etym. 112.—Gesceop, *v. irr. indic. perf.* 3. *s.* from gesceppan *to create,* of ge and scippan, *perf.* sceop or gesceop, *created;* see Etym. 99, in list of irregular verbs.—God, -es, *n.* 1. *m. nom. s.* to the verb gesceop.—Heofenan, *n.* 2. *ac.* governed by gesceop; Synt. 34, from heofen, an.—And, *conj.;* see Etym. 114, and Synt. 40.—Eorþan, *n.* 2. *f. ac.* from eorþa, -an, *earth.*

2. Cwæð, *v. indic. ind.* 3. *s.* from cwæþan *to say;* see Etym. 75.—Þa *then, adv.;* see Etym. 105.—Gewurþe, *v. sub.* 3. *s.* from gewurþan, *to be; perf.* gewearð; *perf. part.* gewurden; see Etym. 90.—Wearð, *v. irr. indic. per.* 3. *s.* from weorþan, *to be,* &c.; see Etym. 90.—Geworht, *perf. part.* from wircan *to work;* see Etym. 99.

3. Ealle, *defin. ac. pl. n.* to agree with þing; Synt. 14: from eall; Etym. 50.—Þa, *defin. ac. pl. n.;* Etym. 45.—Þing, *n.* 1. *n. ac.* governed by the verb doð; Synt. 34.—Ðe, *rel. pron.;* Etym. 47.—Wyllen, *v. irr. indic. ind.* 2. *pl.;* Etym. 94, 4.—Ðat, *rel. pron.;* Etym. 48.—Men, *n. nom. pl.* from man; Etym. 8.—Eow, *pers. pron. d. pl.* from þu; Etym. 36.—Don, *v. irr. sub.* 3. *pl.;* Etym. 99, in list of irregular verbs.—Doð, *v. irr. imp.* 2. *pl.*—Ge, *pers. pron. nom.* to the verb doð;

4. Gif ge forðlice ne forgyfað mannum. ne eopep Fæðep ne forgyfð eop eoppe synna:· *Matt.* vi. 15.

4. If ye truly forgive not men, neither will your Father forgive you your sins.

5. Gyf min bropor synga ð pið me. mot ic him forgyfan oð seofon siþas:·

5. If my brother sin against me, may I him forgive until seven times?

6. Ne secge ic þe. oð seofon siþas. ac oð seofon hund-seofontigon siþon:· *Matt.* xviii. 21 & 22.

6. I say not to thee until seven times, but until seven, seventy times.

7. God lufode middan-eard þa þ he sealde hyf an-cennedan Sunu. þ nan ne forpurðe þe on hyne

7. God loved the world so that he gave his only begotten Son, that no one should perish who on him

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Etym. 36.—Dim, *pers. pron. d. pl.* Etym. 37.—Dat, *defin.* see Etym. 45.—Sylfe, see Etym. 43.—Dat, *rel. pron.* see Etym. 47.—If, *v. neut. indic. ind.* 3. *s.* Etym. 88.—Soþlice, *adv.* Etym. 103.—Æ, *a law, n. indecl. f.*—Þitegena, *n.* 2. *g. pl.* governed by bebod; Synt. 16. from pitega; Etym. 22.—Bebod, *n.* 1. *nom. s. f.*

4. Gif, *conj.* Etym. 114.—Ne, *adv.* Etym. 109, and Note [18].—Forgyfað, *v. irr. indic. ind.* 3. *s.* see list of irr. v. Etym. 99.—Mannum, for mennum, see Etym. 24. *n.* 1. *m. d. pl.* from man, governed by forgyfað; Synt. 33.—Eopep, *adj. pron.* Etym. 41.—Fæðep, *n.* 2. *m. nom. s.* to the verb forgyfð.—Synna, *n.* 3. *n. ac. pl.* from syn, see Etym. 24, governed by forgyfð; Synt. 34.

5. Bropor, *n.* 1. *m.* indeclinable in the singular; Etym. 21. Note [17].—Syngað, *v. indic.* 3. *s.* from syngian.—Mot, *v. def.* 1. *s.* Etym. 95.—Forgyfan, *v. inf.* after the verb mot; see Etym. chap. v. Note [3], [16], [22], and [35]; Synt. 36.—Seofon; Etym. 55.—Siþas, *n.* 1. *ac. p.* from sið; Etym. 54.

6. Secge, *v. indic. ind.* 1. *s.* Etym. 73.—Ðe, *pers. pron. d. s.* from þu; Syn. 33.—Hund-seofontigon, *adj. d.* to agree with siþon. Etym. 54.

7. Lufode, *v. indic. perf.* 3. *s.* Etym. 75.—Middan-eard, *n.* 1. *ac.* governed by lufode; Synt. 34.—Spa, *adv.* Etym. 105.—Dat; Etym. 48.—Sealde, *v. irr. indic. perf.* 3. *s.* from sellan *to give*; Etym. 79.—Hyf, *pers. pron. g.* Etym. 42.—Ancennedan, *adj. ac. s.* to agree with sunu; Synt. 14; from an-cenned with the emphatic a; Etym. 29.—Sunu, *n.* 3. *ac. s.* Etym. 23, Note [22].—Nan, *no one*; Etym. 109, and Note [17].—Forpurþe, *v. sub. ind.* 3. *s.* from forpurþan or forgyrþan,

ȝelẏƒð. ac hæbbe þ ece lıƒ:·

8. Ne ſende God hẏſ Sunu on mıddan-eaꞃde. þ he demde mıddan-eaꞃde. ac þ mıddan-eaꞃd ſẏ ȝehæled þuꞃh hẏne:· *John* iii. 16, 17.

9. Luƒa Dꞃẏhtẏn þınne God on ealꞃe þınꞃe heoꞃtan. and on ealꞃe þınꞃe ſaple. and on eallun þınum mode:·

10. Ðıſ ẏſ þæt mæſte and þæt ƒẏꞃmeſte beboð.

11. Oðẏꞃ ẏſ þẏſſum ȝelıc. Luƒa þınne nehſtan ſpa ſpa þe ſẏlƒne:· *Matt.* xxii. 37—39.

12. Ic eop ſẏlle nıpe be-

believeth, but should have eternal life.

8. God sent not his Son into the world, that he might judge world, but that world may be healed through him.

9. Love the Lord thy God in all thine heart, and in all thy soul, and in all thy mind.

10. This is the greatest and the foremost commandment.

11. Other is like this. Love thy neighbour as thyself.

12. I to you give a new

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to perish.—Hẏne, *pron. ac. s.* Etym. 37 and 111.—Gelẏƒð, *v. indic. ind.* 3. *s.* from ȝelẏƒan, *to believe*: *perf.* ȝelẏƒde: *part.* ȝelẏƒed; Etym. 74 and 75.—Hæbbe, *v. sub.* 3. *s.* Etym. 91.

8. Sende, *v. indic. perf.* from ſendan *to send*: *perf.* ſende: *part.* ſended; Etym. 71.—Mıddan-eaꞃde, *n.* 1. *d.*—Demde, *v. sub.* 3. *s.* from deman *to judge*; Etym. 71.—Sẏ, *v. irr. sub.* 3. *s. ind.* Etym. 88.—Gehæled, *perf. part.* from ȝehælan *to heal*; Etym. 67.—Ðuꞃh, *prep.* Etym. 111.

9. Luƒa, *v. imp.* Etym. 75.—Ealꞃe, *defin. d. s. f.* Etym. 50 and 26.—Heoꞃtan, *n.* 2. *d.* Etym. 112.—Ðınꞃe, *adj. pron. d. s. f.* Etym. 38 and 39.—Eallun, *defin. d. s. n.* Etym. 38, 39, and 20, Note [15].

10. Yſ, *v. irr. indic.* 3. *s.* Etym. 88.[c].—Ðæt, *defin. nom. f.* Etym. 45,[d]. for þæt is used for ſe and ſeo; see Lye's *Dict.* in þæt.—Mæſte, *adj. n. f.* Etym. 26.

11. Ðẏſſum, *defin. d. s.* governed by ȝelıc; Synt. 28.—Nehſtan, *n.* 2. *ac.* probably from neh *nigh*; *in* the *sup.* with emphatic a: as, neh, *nigh*, nehſt and nehſta.—Spa ſpa, *conj.* Etym. 114.—Ðe ſẏlƒne, *pron. ac. s.* Etym. 36 and 43.

12. Luƒıon, *v. sub. ind.* 2. *pl.* Etym. 75.—Betpẏnan, *prep.* Etym. 112.

bod. ꝥ ȝe luꝼion eoꝑ betꝑẏnan ſꝑa ic eoꝑluꝼode.

13. Be þam oncnaꝑað ealle menn ꝥ ȝe ſẏnt mine leoꝑninȝ-cnihtaſ. ȝẏꝼ ȝe habbað luꝼe eoꝑ betꝑẏnan:· *John* xiii. 34 & 35.

14. Luꝼiað eoꝑꝑe ꝼẏnd. and doþ ꝑel þam þe eoꝑ ẏꝼel doð. and ȝebiddaþ ꝼoꝑ eoꝑꝑe ehteꝑaſ and tælendum eoꝑ.

15. Ðæt ȝe ſin eoꝑꝑeſ Fæderꝑ beaꝑn. þe on heoꝼonum ẏſ. *Matt.* v. 44 & 45.

16. Ða cꝑæð ſe Hælend. Fæderꝑ. ꝼoꝑȝẏꝼ him. ꝼoꝑþam hiȝ nẏton hꝑæt hiȝ doð:· *Luke* xxiii. 34.

17. Ne beþuꝑꝼon læceſ þa ðe hale ſẏnt. ac þa ðe unhælðe habbað:·

18. Ne com icꝑihtꝑiſe clẏ-

commandment, that ye love one another (between you), as I have loved you.

13. By that all men shall know, that ye are my disciples, *(learning-knights, children,* or *followers)* if ye have love among you.

14. Love your enemy, and do well to those who do evil to you, and pray for your persecutors and your calumniators.

15. That ye may be your Father's children, who is in heaven.

16. Then saith the Healer, "Father, forgive them, because they know not what they do."

17. They need not a physician who are whole, but they that have infirmity.

18. I am not come to call

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13. Oncnaꝑað, *v. indic. ind.* 3. *pl.* from oncnaꝑan; Etym. 75.—Ealle, *defin. nom. pl. m.*—Sẏnt, *v. irr.* 2. *pl.* Etym. 88.—Habbað, *v. irr. indic ind.* 2. *pl.* Etym. 91 [c].

14. Luꝼiað, *v. imp.* 2. *pl.* Etym. 5.—Doð, *v. irr. imp.* 2. *pl.* Etym. 99.—Ðam, *defin. d. pl.* Etym. 45; governed by doð; Synt. 33.—Ehteꝑaſ, *n.* 1. *ac. pl.* governed by ꝼoꝑ; Etym. 111.—Tælendum, *n. d. pl.* Etym. 112; from *imp. part.* tælende; Etym. 66, Note [11].

15. Sin for ſẏn, *v. irr. sub.* 2, *pl.* Etym. 88.—Eoꝑꝑeſ for eoꝑeꝑeſ, *pron. g. s.* Etym. 41.

16. Hiȝ, *pers. pron.* 3. *pl. nom.* Etym. 37, [f], [h].—Nẏton, *v. indic. ind.* 3. *pl.* from nẏtan or nitan *not to know; i. e.* ne *not,* and ꝑitan *to know.*

17. Beþuꝑꝼon, *v. indic. per.* 3. *pl.* list of irregular verbs in þeaꝑꝼan *to have need.*—Læceſ, *n.* 1. *g. s.* from læce, *a leech*; governed by beþuꝑꝼon; Synt. 32.

ꝑian. ac ſýnfulleon dæd-bote:· *Luke* v. 31 & 32.

(the) righteous, but sinful to repentance.

19. Soðlice ic ſecge eop. Buton eopeꝛ ꝑihtꝑiſnýſ maꝛe ſý þonne þæꝛa ꝑꝑi-teꝛa and ſundoꝛ-halgena. ne ga ge on heofonan ꝑice:· *Matt.* v. 20.

19. Truly, I tell you, except your righteousness be more than (that) of the writers and pharisees, ye cannot go into heaven's kingdom.

20. Soð ic þe ſecge. buton hꝛa beo eðniꝛan gecenneð. ne mæg he geſeon Godeſ ꝑice:· *John* iii. 3.

20. Truly, I tell thee, except who is born again, he cannot see God's kingdom.

21. Soðlice ic ſecge eop. buton ge beon gecýfnede and gefoꝛðene ſꝛa ſꝛa lýtlingaſ. ne ga ge on heofona ꝑice:· *Matt.* xviii. 3.

21. Truly, I tell you, except ye be converted, and become as infants, ye cannot go into heavens' kingdom.

22. Fꝛam hýꝛa pæſtmun ge hi undeꝛngýtað:· Cýſt ðu gaðeꝛað man ꝑin-beꝛian oſ þoꝛnum. oððe ꝑic-æppla oſ þýꝛncinnum:·

22. From their fruit ye shall know them. Gathereth man grapes *(wine berries)* of thorns, or figs *(fig-apples)* of thistles *(thorn kind)* ?

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18. Sýnfulle, *adj. nom. pl. m.* to agree with men understood.

19. Maꝛe, *adj. comp.* Etym. 30, Note [7].—Fꝑiteꝛa; *n.* 1. *g. pl.*—Sundoꝛhalgena, *g. pl.* from ſundoꝛ-halgan, *the pharisees;* so called from ſundeꝛ *sunder, separated,* and halgian *to hallow.*—Ga, *v. irr. sub.* 2. *pl.* see list of irregular verbs, Etym. 99.

20. Þa, *rel. pron.* Etym. 51.—Beo, *v. indic. ind.* 3. *s.* Etym. 89, Note [c].—Mæg, *v. irr. indic. ind.* 3. *s.* Etym. 92.—Geſeon, *v. inf.* after mæg; Synt. 36.

21. Gecýꝑꝑeðe, *part. perf. nom. pl. m.* to agree with men understood, from gecýꝑꝑan; *perf.* gecýꝑðe; *perf. part.* gecýꝑꝑeð, declined like goð; Etym. 26 and 67.—Geꝑoꝛðene, *perf. part. nom. pl. m.* Etym. 90.

22. Þi, *pron. ac. pl.* Etym. 37, governed by the verb undeꝛngýtað; Synt. 34.—Cýſtþu, *adv.* denotes merely a question; Etym. 100.—Fin-beꝛian, *n.* 2. *ac.* from ꝑin-beꝛia.—Ðýꝛn-cinnum, *n.* 1. *d. pl.* from þýꝛn, *a thorn,* and cýnn, *a kind.*

23. Sþa ælc ȝoð tṛẏþ bẏṛð ȝoðe þæṛtmaṛ. anð ælc ẏfel tṛẏþ bẏṛð ẏfele þæṛtmaṛ:·

23. So every good tree beareth good fruit, and every evil tree beareth evil fruit.

24. Ne mæȝ þ̄ ȝoðe tṛeoþ beoṛan ẏfele þæṛtmaṛ. ne þ̄ ẏfele tṛeoþ ȝoðe þæṛtmaṛ:· *Matt.* vii. 16—18.

24. The good tree cannot bear evil fruit, nor the evil tree good fruit.

25. Aȝẏfað þam Caṛeṛe þa þinȝ þe þæṛ Caṛeṛeṛ ṛẏnt. ⁊ Goðe þa þinȝ þe Goðeṛ ṛẏnt:· *Luke* xx. 25.

25. Give to Cæsar the things that Cæsar's are, and to God the things that God's are.

26. Nellen ȝe ȝolð-hoṛðian eoþ ȝolð-hoṛðaṛ on eoṛþan. þæṛ om anð moðþe hẏt foṛnimð anð þæṛ þeoṛaṛ hit ðelfað ⁊ foṛṛtelað:·

26. Be ye unwilling to hoard up for you treasures on earth, where rust and moth consume it (them) and where thieves dig * through and steal it (them).

27. Golð-hoṛðiað eoþ ṛoðlice ȝolð-hoṛðaṛ on heofenan. þæṛ naþoṛ om ne

27. But hoard up for you treasures in heaven, where neither rust nor moth con-

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23. Tṛẏþ or tṛẏo, *n.* 1. *m.* or *f. nom. s.*—Goðe, *adj. ac. pl.* to agree with þæṛtmaṛ; Synt. 14.

24. Mæȝ, *v. irr. indic. ind.* 3. *s.* Etym. 92, and agrees with its *nom.* tṛeoþ. —Ðæt, *defin. nom. s. f.* Etym. 45, Note [d].—Beoṛan or bæṛan, *v. inf.* after the verb mæȝ; Etym 69, Note [16]. Synt. 36.

25. Aȝẏfað, *v. imp.* 2. *pl.*—Caṛeṛe, *n.* 1. *d. s.* governed by aȝẏfað; Synt. 33.—Ðinȝ, *n.* 1. *ac. pl.* governed by aȝẏfað; Synt. 34.—Sẏnt, for ṛint, *v. irr. indic. ind.* 3. *pl.* Etym. 88, [d].

26. Nellen is for ne þillen; *imperat.* 2. *pl.* Etym. 94, Note. [39].—Golð-hoṛðaṛ, *n.* 1. *ac. pl.*—Ðæṛ, *adv. there* or *where*; Etym. 105.—Hẏt, *pron. ac. s. n.* for hi *them, ac. pl.* Etym. 37.—Delfað, *v. indic. ind.* 3. *p.* from ðelfan; which, like the original Greek διορυσσω, signifies *to dig through.*

*Where houses are built with mud or unburnt brick, as in the East, it would not be difficult to dig through the wall; or as we say, "break into the houses."

moðþe hıt ne ꝼoꞃnẏmð. ⁊ þaꞃ þeoꝼaꞃ hıt ne ðelꝼað ne ne ꝼoꞃꞃtelað :· *Matt.* vi. 19 & 20.

sumes it (them), and where thieves do not dig through nor steal it.

28. Ne ꝑẏꞃceað æꝼtеꞃ þam mеtе þe ꝼoꞃꝑẏꞃð. ac æꝼtеꞃ þam þe þuꞃhꝑunað on ece lıꝼ :· *John* vi. 27.

28. Labour not after that meat which perishes, but after that which continueth unto eternal life.

29. Hꝑæt ꝼꞃemað men þeah he ealne mıððaneaꞃð ʒeꞃtꞃẏne. ⁊ ðo hẏꞃ ꞃaꝑle ꝼoꞃꝑẏꞃð.

29. What will (it) profit man, though he all the world may gain, and do to his soul destruction?

30. Oððe hꝑẏlc ʒeꝑꞃẏxl ꞃẏlð ꞃe man ꝼoꞃ hẏꞃ ꞃaꝑle :· *Mark* viii. 36 & 37.

30. Or what exchange shall man give for his soul?

31. Seo tıð cẏmð ꝥ ealle ʒehẏꞃað hẏꞃ ꞃtеꝼne. þe on bẏꞃʒenum ꞃẏnt.

31. The time cometh that all shall hear his voice that are in tombs.

32. Anð þa ðe ʒoð ꝑoꞃhton. ꝼaꞃað on lıꝼeꞃ æꞃẏꞃte. anð þa ðe ẏꝼel ðẏðon. on ðomeꞃ æꞃẏꞃte :· *John* v. 28 & 29.

32. And those who have wrought good shall go in resurrection of life, and those who have done evil in resurrection of doom.

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27. Ne ne, &c. *adv.* Etym. 109, Note [18].

28. Ðuꞃh ꝑunað, *v. indic. ind.* 3. *s.* from þuꞃh and ꝑunıan *to dwell, remain,* &c.

29. Hꝑæt, *rel. pron. nom. s. n.* Etym. 51.—Men for man; Orthog. 29, Note [15].—Ðeah, *conj.* Etym. 114.—Geꞃtꞃẏne, *v. sub. ind.* 3. *s.* from ʒe-ꞃtꞃẏnan.—Do, *v. irr. sub. ind.* 3. *s.* Etym. 99, list of irregular verbs, ðon.

30. Hꝑẏlc, *rel. pron.* Etym. 52. Sẏlð, *v. indic. ind.* Etym. 76; from ꞃẏllan *to give.*

31. Stеꝼne, *n.* 1. *ac.* from ꞃtеꝼn, ꞃtæꝼn, or ꞃtеꝼen *a voice.*

32. Ꝑoꞃhton. *v. indic. perf.* 3. *pl.* from ꝑıꞃcan; Etym. 99.—Æꞃẏꞃte, *n.* 1. *d. s.* from aꞃıꞃt or aꞃẏꞃt, *resurrection.*

2. EXTRACTS FROM ÆLFRIC'S HOMILY ON THE BIRTHDAY OF ST. GREGORY *.

Ða ȝelamp hıt æt ſumum ſæle. ſpa ſpa ȝẏt ſoꝛ oft ðeð. þæt Englıſce cẏðmen [1] bꝛohton heoꝛa paꝛe to Romanabẏꝛıȝ. anð Gꝛeȝoꝛıuſ eoðe be þæꝛe ſtꝛæt to þam Englıſcum mannum heoꝛa þınȝ ſceapıȝenðe:·

Then happened it, at some time, as yet (*it*) often doth, that English merchants brought their wares to (*the*) Roman (burg) city; and Gregory went by the street to the Englishmen, of their things taking a view.

Ða ȝeſeah he betpuxt þam paꝛum cẏpecnıhtaſ [2] ȝeſette. þa pæꝛon hpıteſ lıchaman anð fæȝꝛeſ anðplıtan men. anð æþelıce ȝeſeaxoðe:· Gꝛeȝoꝛıuſ þa beheolð þæꝛa cnapena plıte anð beſꝛan [3] oſ hpılceꝛe þeoðe hı ȝebꝛohte pæꝛon. þa ſæðe hım man ꝥ hı oſ Enȝla lanðe pæꝛon ⁊ ꝥ þaꝛa þeoðe mennıſc ſpa plıtıȝ pæꝛe:·

There saw he among the wares slaves set. They were of white skin, and men of fair countenance, and nobly haired. Gregory when (*he*) saw the youths' beauty, and enquired from what nation they were brought, the men told him that they were from England, and that (*all*) mankind of that nation was as beautiful.

Eft þa Gꝛeȝoꝛıuſ beſꝛan hpæðeꝛ þæſ lanðeſ folc Cꝛıſten pæꝛe þe

After then Gregory asked whether the folk of that land were Christian, or Heathen:

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* This Homily was published by Mrs. Elstob, in 8vo. 1709. Ælfric was Archbishop of Canterbury in the latter end of the tenth, and the beginning of the eleventh, century.

[1] Cẏþmen, cẏppmen, cẏpmen, or ceapmen, the nom. pl. of ceapman *a chapman* or *merchant*; see Notes, p. 64, under Ceap.—Eoðe, *went*; see list of irregular verbs under Gan *to go*, p. 177.

[2] Cẏpecnıhtaſ from ceap, *price, goods*, &c. and cnıht, *a boy, a boy for sale*, or *a slave*.

[3] Beſꝛan, the perfect tense of beſꝛınan *to inquire*; see Etym. 80, p. 158.

hæðene. him man ſæde þ̄ hi heaþene pæꞃon. Gꞃeꝫoꞃiuſ þa oꝼ inepeaꞃdꞃe heoꞃtan lanꝫſume ſiccetunꝫe teah ⁊ cpæð. Þæ la pa. þ̄ ſpa ꝼæꝫꞃeſ hipeſ men ſẏndon þam ſpeaꞃtan[9] deoꝼle undeꞃðeodde:·

Eꝼt þa Gꞃeꝫoꞃiuſ beꝼꞃan hu þæꞃe þeode nama pæꞃe þe hi oꝼcumon. him pæſ ꝫeandpẏꞃd þæt hi Anꝫle ꝫenemnde peꞃon:· Ða cpæð he. Rihtlice hi ſẏndon Anꝫle ꝫehatene. ꝼoꞃðan þe hi Enꝫla plihte habbað. ⁊ ſpilcum ꝫedaꝼenað þæt hi on heoꝼonum Enꝫla ꝫeꝼeꞃon beon:·

Gẏt þa Gꞃeꝫoꞃiuſ beꝼꞃan hu þæꞃe ſcẏꞃe nama pæꞃe þe þa cnapan oꝼ alædde pæꞃon. him man ſæde þ̄ þe ſciꞃmen pæꞃon Deiꞃi ꝫehatene:· Gꞃeꝫoꞃiuſ andpẏꞃde. Þæl hi ſẏndon Deiꞃi ꝫehatene. ꝼoꞃðam þe hi ſẏnd ꝼꞃam ꝫꞃaman ꝫeneꞃode ⁊ to Cꞃiſteſ mildheoꞃtneſſe ꝫecẏꝫede:·

Gẏt þa he beꝼꞃan hu iſ þæꞃe ſciꞃe cẏninꝫ ꝫehaten. him peſ ꝫeandſpaꞃod þ̄ ſe cẏninꝫ Ælle ꝫehaten pæꞃe:· Hpæt þa Gꞃeꝫoꞃiuſ

to him men said that they were heathens. Gregory then, from the bottom of his heart, a long sigh fetched, and said, "Well-away! that men of so fair a hue should be subjected to swarthy Satan."

After then, Gregory enquired what the name of that nation was from which they came: to him was answered, that they were called *Angle*. Then said he, "Rightly they are called *Angle*, because they angels' beauty have; and, therefore, it is fit that they in heaven angels' companions should be."

Yet still, Gregory enquired, how the shire's name was from which the youth were brought: to him men said, that the men of the shire were called *Deiri*. Gregory answered, "Well they are called *Deiri*, because they are from wrath delivered, and to Christ's mercy called."

Yet still he enquired, what is the king of the shire named: to him (it) was answered, that the king was named *Ælla*. There-

9. Speaꞃtan deoꝼle *of the black, dusky* devil.

ȝumenoðe mið hiſ ꝑoꝛðum to þam naman. ⁊ cꝑæð. hit ȝeðaſenað ꝥ Alleluia ſẏ ȝeſunȝen on þam lanðe to loſe þæſ Ælmihtiȝan Scẏppenðeſ :·

Gꝛeȝoꝛiuſ þa eoðe to þam papam þæſ apoſtolican ſetleſ. ⁊ hine bæð. ꝥ he Anȝelcẏnne ſume laꝛeoꝑaſ aſenðe þe hi to Cꝛiſte ȝebiȝðon mið Goðeſ ſultume. ⁊ cꝑæð. ꝥ he ſẏlf ȝeaꝛe ꝑæꝛe. ꝥ ꝑeoꝛc to ȝeſꝛemmenne. ȝẏf hit þam papam ſꝑa ȝelicoðe :· Ða ne mihtſe papa ꝥ ȝeðaſian. þeah þe he ealh ꝑolðe. ſoꝛðan þe Romaniſcan ceaſtꝛe ȝeꝑaꝛan noldon ȝeðaſian þæt ſꝑa ȝetoȝen man ⁊ ſꝑa ȝeðunȝen laꝛeoꝑ þa buꝛh eallunȝa ſoꝛlete. ⁊ ſꝑa ſẏꝛlene ꝑꝛæcſiðe ȝename :·

Hꝑæt þa Gꝛeȝoꝛiuſ ſẏððan he papanhað unðeꝛſenȝ. ȝemunð hꝑæt he ȝeſẏꝛn Enȝelcẏnne ȝemẏnte ⁊ þæꝛ ꝛihte ꝥ luſtẏme ꝑeoꝛc ȝeſꝛemeðe :· He nateſhꝑon ne mihte þone Romaniſcan biſceop-ſtol eallunȝe ſoꝛlætan :· Ac he aſenðe oðꝛe æꝛenðꝛacan. ȝeðunȝene Goðeſ þeoꝑaſ to þiſum iȝlanðe. ⁊ he ſẏlf micclum mið hiſ benum ⁊

fore Gregory alluded with his words to the name, and said, "It is proper that Hallelujah be sung in the land to the praise of the Almighty Creator."

Gregory then went to the pope of the apostolic see, and desired him, that he to the English some teachers would send, that they Christ might serve, by God's grace, and said that he himself ready was that work to undertake, if it the pope should so please. But the pope could not permit that, though he altogether approved it, because the Roman citizens would not permit that so worthy a man and so renowned a teacher should altogether leave the city, and so long a pilgrimage take.

Therefore Gregory, after that he undertook the popedom, remembered what he before for the English nation had intended, and there straight finished that beloved work. He in-nowise might be altogether absent from the Roman bishop's see. But he sent other messengers approved servants of God to this island, and he himself, by

tihtingumfýlfte þæt þæ- his many prayers and ex-
þa æþenðþaca boðunge hortations, effected that the
foþðgenge ȝ Gode pæftm preaching of these messen-
bæþe pýþde:· Ðæþa æ- gers should go abroad,
þenðþacena naman fýnð and bear fruit to God.
þuf ȝecigede. Aguftinuf. These messengers' names
Mellitus. Lauþentiuf. Pe- were thus called, *Augusti-*
tþuf. Johannef. Juftuf:· *nus, Mellitus, Laurentius,*
Ðæf laþeopaf afende fe ea- *Petrus, Johannes, Justus.*
ðiga papa Gþegoþiuf miþ These teachers the blessed
manigum oðþum mune- pope Gregory sent, with
cum to Angelcynne. ȝ hi many other monks, to the
þifum poþdum to þæþe English nation, and them
faþe tihte. by these words to their
journey he exhorted.

Ne beon ge afýhtehuþh "Be ye not afraid through
gefþinc þæf langfumef fa- fatigue of this long journey,
þelðef oþþe huþh ýfelne or through evil men's dis-
manna ymbefþþæce. ac course about (*it*): but with
miþ ealne anþæðnefþe ȝ all constancy and zeal of
fýlme þæþe foðan lufe þaf true affection, through
onȝunnenan ðing þuþh God's grace, effect the
Godef fultume gefþemma- thing begun; and know ye
ðð. ȝ pite ge þ eopef that your recompense of
mede on þam ecum edleane the eternal reward is so
fþa micle maþe biþ. fþa much more, by how much
micelum fþa ge maþe fop more ye labour for the
Godef willan fþincað:· will of God. Be humbly
Gehýþfumiað eaðmodlice obedient in all things to
on eallum þingum Agu- Augustin, whom we have
ftine þone þe pe eop to set over you for an el-
ealdþe ȝefetton:· Dit fþe- der. It will be profit to
mað eoþþum faþlum fþa your souls so far as ye at-
hpæt fþa ge be hif mýne- tend upon his exhortations.
ȝunge ȝefýllað:· Se ealmih- The Almighty God through
tiga God þuþ hif ȝife eop his grace protect you, and
ȝefcýlde. ȝ ge-unne me þ grant that I may see the
ic maȝe eoþþef ȝefþincef fruit of your labours, in the

pærtmon þam ecan eðleane ȝeȝeon. ſpa þ ic beo ȝemet ſamoð on blıſſa eoppeſ eðleaneſ:· Ðeah þe ic mið eop ſþıncan ne mæȝe. ſoþ-ðan þe ic pille ſþıncan:·

Augustin then, with his eternal reward, so that I be found also in the bliss of your reward. For, though with you I *cannot* labour, I *wish* to labour with you."

Aȝuſtinuſ þa mið hıſ ȝeſeþum. þ ſýnð ȝenehte ꝑeopentıȝ. þe ꝑeþon be Lþeȝopıeſ hæſe oð þæt hı becomon ȝeſundfullice to þıſum ıȝlande:· On þam dagum ꝓixode Æþelbýꝓıht cýninȝ on Cantpaꝑabýꝓıȝ. ȝ hıſ ꝓice pæſ aſtpeht ſþam micclan ea Humbþe oð ſuð ſæ:· Auȝuſtinuſ hæfde ȝenummen pealh-ſtodaſ on Fþancena ꝓice ſpa ſpa Lþeȝopıuſ him be-beað. ȝ he þuꝓh þæna pealh-ſtoda muð þam cýnınȝe ȝ hıſ leode Lodeſ poꝓð bo-ðode. hu ſe mılðheopta Ðælend mið hıſ aȝenne þꝓopunȝe þırne ſcýldıȝan mıddan eaſde alýſde ȝ ȝe-leaffullum mannum heo-fona ꝓicef ınfæꝑn ȝeopo-node:·

Augustin then, with his companions, which are reckoned forty, who went by Gregory's command until they came prosperously to this island. In those days reigned *Æthelbyriht* king in Canterbury, and his kingdom was stretched from the great river *Humber* to the south sea. Augustin had taken interpreters in the Franks' kingdom, as Gregory ordered him; and he, through the interpreters' mouths, preached God's word to the king and his people:—how the merciful Healer by his own suffering this guilty world redeemed, and opened an entrance of the kingdom of heaven to believing men.

Ða anðpýꝓð ſe cýninȝ Æþelbꝓıht Aȝuſtıne ȝ cpæð. þ he fæȝene poꝓð ȝ behat him cýðde. ȝ cpæð þæt he ne mihte ſpa hꝓæð-lice þone ealdan ȝepunan. þe he mið Anȝelcýnne heolð ꝓoꝓlætan:· Lpæð þ he

Then king Æthelbriht answered Augustin, and said that he spoke to them fair words and promises, and said that he could not so suddenly forsake the ancient customs, which he with the English nation

moſte ſneolice þa heoſonlican lane hiſ leode bodian ⁊ ꝥ he him ⁊ hiſ ȝeſenum biȝleoſan þenian polde. and ſoſnȝeaſ him þa punungе on Cantpanabyriȝ ſeo pæſ ealleſ hiſ riceſ heoſod burh:·

Betpeox þiſum ȝepende Auȝuſtinuſ oſer ſæ to þam arcebiſceop Eþerium oſ Arela. ⁊ he hine ȝehadode Anȝelcyn to arcebiſceop ſpa ſpa him Gregoriuſ ær ȝepiſſode:· Auȝuſtinuſ þa ȝehadod cyrde to hiſ biſceopſtole ⁊ aſende ærendracan to Rome. ⁊ cydde þam eadiȝan Gregorie þæt Anȝelcyn Criſtendom underſenȝ. ⁊ he eac mid ȝepritum ſela ðinȝan beſran. hu him to drohtniȝende peare betpeox þam niȝhporſenum ſolce:· Hpæt þa Gregoriuſ micelum Gode þancode mid bliſſiȝendum mode ꝥ Anȝelcynne ſpa ȝelumpen pæſ ſpa ſpa he ſylf ȝeornlice ȝepilnode:·

And ſende onȝean ærendracan to þam ȝeleaſullum cyninȝe Æþelbrihte mid ȝepritum. ⁊ mæniȝfealdum lacum. ⁊ oþre ȝeprite to Auȝuſtine. mid andſpa-

held. He said he might freely preach the heavenly doctrine to his people, and that he would supply provision for him and his companions; and gave him a dwelling in Canterbury, which was of all his kingdom the chief city.

Near this (time), Augustin went over sea to Etherius archbishop of Arles, and he consecrated him archbishop to the English, as Gregory before directed him. Then Augustin consecrated returned to his bishopric, and sent messengers to Rome, and told to the blessed Gregory that the English received Christianity, and he also by writing enquired many things, how (he) was to behave towards the newly converted people. Therefore, Gregory thanked God much with a joyful mind, that so it had happened to the English nation, as he himself so earnestly desired.

And (he) sent again ambassadors to the believing king Æthelbright, with letters, and manifold presents, and other letters to Augustin with answers

ꝛum ealꝛa þæꝛa þinʒa þe he hi beꝼꝛan. ⁊ hine eac þiꝼum ꝑoꝛðum manoðe. Bꝛoðoꝛ min ꝼe leoꝼeꝼta. ic ꝑat ꝥ ꝼe Ealmihtiʒa ꝼela ꝑunðꝛa þuꝛh þe þæꝛa þeoða þe he ʒeceaꝼ ʒeꝼꝑutelað. þæꝼ þu miht bliꝼꝼian ⁊ eac onðꝛæðan:· Ðu miht bliꝼꝼian ʒeꝑiꝼlice ꝥ þæꝛe þeoðe ꝼaꝑl þuꝛh þa ẏttꝛan ꝑunðꝛe beoð ʒetoʒene to þæꝛe incunðan ʒiꝼe:· Onðꝛeað þe ꝼꝑa þeah ꝥ þin moð ne beo ahaꝼen mið ðẏꝛꝼtiʒneꝼꝼe on þam tacnum þe Goð þuꝛh þe ʒeꝼꝛemað. ⁊ þu þanon on iðelum ꝑuldꝛe beꝼealle ꝑiþinnan. þanon þe þu ꝑiðutan on ꝑuꝛðmẏnte ahaꝼen biꝼt:·

Gꝛeʒoꝛiuꝼ aꝼenðe eac Auʒuꝼtine haliʒe lac on mæꝼꝼe ꝛeaꝼum ⁊ on bocum.

Auʒuꝼtinuꝼ ʒeꝼette æꝼteꝛ þiꝼum biꝼceopaꝼ oꝼ hiꝼ ʒeꝼeꝛum on ʒehꝑilcum buꝛʒum on Enʒla þeoðe. ⁊ hi on Goðeꝼ ʒeleaꝼan þeonðe þuꝛh ꝑuneðon oð þiꝼum ðæʒðeꝛlicum ðæʒe:·

of all the things which he asked him, and also in these words advised him: "My most beloved brother, I know that the Almighty hath showed many wonders through thee to the people whom he chose, of which thou mayest rejoice, and also be afraid. Thou mayest indeed rejoice that this people's souls through outward wonders are brought to the inward gift. But take heed that thy mind be not lifted up with arrogance for the tokens which God performs through thee, and thou thence fall into vain glory within, because that thou outwardly art elevated in dignity.

Gregory sent also to Augustin holy presents of mass vestments and of books*.

Augustin, after this, placed bishops from his companions in each city in the English nation, and, increasing in the faith of God, they have continued on up to this present day.

* For an account of these books, see Wanley's *Catalogue of Saxon Manuscripts*, p. 172, which is the third volume of Hickes's *Thesaurus*. A facsimile of the Gospels sent by Pope Gregory is given in the plate No. 1, facing the Title of these Elements.

3. EXTRACTS FROM A SERMON OF ÆLFRIC* ON THE CREATION.

SERMO DE INITIO CREATURÆ AD POPULUM QUANDO VOLUERIS.

AN anȝin iſ ealꝛa þinȝa. ꝥ iſ Ꞇoð ælmihtiȝ. he iſ oꝛðfꝛuma anð enðe:· He iſ oꝛðfꝛuma foꝛþi þe he þæſ æfꝛe. he iſ enðe butan ælceꝛe[1] ȝeenðunȝe. foꝛþan þe he biþ æfꝛe unȝeenðoð:· He ȝeſceop ȝeſceaft a ða ða he þolðe. ðuꝛh hiſ þiſðom he ȝeþoꝛhte ealle ðinȝ. ⁊ þuꝛh hiſ þillan he hi ealle ȝeliffæſte:·

Ðeoſ[2] ðꝛẏnnẏſ iſ an Ꞇoð. ꝥ iſ ſe Fæðeꝛ. ⁊ hiſ þiſðom of him ſẏlfum æfꝛe acenneð. ⁊ heoꝛa beȝꝛa þilla. ꝥ iſ ſe halȝa Ꞇaſt. he niſ na acenneð. ac he ȝæð of þam Fæðeꝛ ⁊ of þam Suna ȝelice:· Ðaſ þꝛẏ haðaſ ſinðon an ælmihtiȝ Ꞇoð. ſe ȝeþoꝛhte heofenaſ

A SERMON ON THE CREATION, TO BE READ TO THE PEOPLE WHEN YOU WILL.

THERE is one beginning of all things, that is God Almighty: he is beginning and end. He is beginning, because he ever was; he is end, without any ending, because he is ever eternal. He formed creatures when he would; by his wisdom he formed all things, and by his will he vivified them all.

This trinity is one God, that is the Father, and his wisdom, of himself ever begotten, and of both their wills, that is the holy Ghost, he is not begotten, but proceedeth from the Father and from the Son alike. These three persons are one almighty God, who made (the)

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* The above is taken from some printed but unpublished folio sheets in the British Museum. They are the first sheets of a work begun by Mrs. Elstob: for reasons now unknown, the press was stopped. See Nichols's *Literary Anecdotes*, in Elstob; and Edward Rowe Mores's *Dissertation on English Typographical Founders*.

[1] Ælceꝛe ȝe-enðunȝe, *d. s.* from ælc (Etym. 50) and ȝe-enðunȝ or enðunȝ.—Foꝛþi þe *wherefore*.—Foꝛþan þe *because*.

[2] Ðeoſ, *def. nom. s. f.*—Ðꝛẏnnẏſ, þꝛẏnnẏſſe, or þꝛinneſſe, *trinity*; from þꝛẏ *three*, and the feminine termination of many abstract nouns -neſſe.—Ðeoꝛa, *pron. g. pl.* Etym. 37, Note [i].—Beȝꝛa, *g. pl.* Etym. 55.

and eorðan. and ealle ȝeſceaſta:·

heavens and earth, and all creatures.

Ðe ȝeſceop tyn enȝla þeſiod:· Ðæt teoðe þeſiod abſieað and aþende on yfel:· God hi ȝeſceop ealle ȝode. and let hi habban aȝenne cyſie. ſþa hi[3] heoſia Scyppend luſedon ⁊ filiȝdon. ſþa hi[3] hine foſieton:·

He created ten hosts of angels. The tenth host revolted, and turned to evil. God made them all good; and let them have their own free-will; as some loved and obeyed their Creator, so others forsook him.

Ða þæſ ðæſ teoðan þeſioðeſ ealdoſ ſþiðe fæȝeſ. ⁊ þhtiȝ ȝeſceapen[4]. ſþa þ he þæſȝehaten leoht beſiend:· Ða beȝann he to modiȝenne. ⁊ cþæð on hiſ heoſtan þ he þolde ⁊ eaþe mihte beon hiſ Scyppende ȝelic. ⁊ ſittan on ðam noſiþ dæle heoſenan ſiceſ. ⁊ habban andþeald. ⁊ ſice onȝean God ælmihtne:·

Then was (the) chief of the tenth host created very fair and beautiful, so that he was called light-bearer. Then began he to be proud, and saith in his heart, that he would, and easily could, be like his Creator, and sit on the north part of heaven's kingdom, and have power and dominion against God Almighty.

Ða ȝeſæſtnode he ðiſne ſæd þið þæt þeſiod ðe he beþiſte. ⁊ hi ealle to ðam ſæde ȝebuȝon:· Ða ða hi ealle hæſdon ðiſne ſæd betþux him ȝeſæſtnod. þa becom Godeſ ȝſama oſeſ hi ealle. ⁊ hi ealle

Then established he this resolution with that host which he ruled, and they all submitted to the advice. When they all had established this purpose among them, then God's wrath came upon them all, and they all were

[3] Hi I have translated *some*, and the corresponding hi *others*, though it originally signifies only *they*; Etym. 37.

[4] Ealdoſ þæſ ȝeſceapen ⁊ he þæſ ȝehaten, þæſ, *v. irr. indic. per.* 3. *s.* Etym. 88: ȝeſceapen and ȝehaten are *pas. part.* from ȝeſceapan *to form* or *create*, and hatan *to name*.—Light-bearer or Lucifer.

ꝑuꝛðon[5] aꝑenðe oꝼ þam ꝼæʒeꝛan hiꝑe ðe[6] hi on ʒeꝼceapene ꝑæꝛon to laþlicum ðeoꝼlum :· And ða hꝑile ðe[7] he ꝼmeaðe hu he mihte[8] ðælan[9] ꝛice ꝑiðLoð. ða hꝑile ʒeaꝛcoðe ꝼe ælmihtiʒa Scẏppenð him ⁊ hiꝼ ʒeꝼeꝛum helle ꝑite :·

Ða ʒetꝛẏmðe ꝼe ælmihtiʒa Loð ða niʒon enʒla ꝑeꝛoð. ⁊ ʒeꝼtaðolꝼæꝼte[10] ꝼꝑa ðæt hi næꝼꝛe ne mihton ne noldon ꝼiððan ꝼꝛam hiꝼ ꝑillan ʒebiʒan. ne hi ne maʒon nu. ne hi nellað nane ꝼẏnne ʒeꝑẏꝛkan :·

changed from that beautiful form in which they were created, to loathsome devils. And while he thought how he might divide the kingdom with God, in that while the almighty Creator prepared for him and his companions hell-punishment.

Then the almighty God established the nine hosts of angels, and fixed (them) so that they never could nor would, since, from his will turn, nor can they now, nor will they any sin do.

Ða ꝑolðe Loð ʒeꝼẏllan ⁊ ʒeinnian ðone lẏꝛe þe ꝼoꝛloꝛen ꝑæꝼ oꝼ ðam heoꝼenlicum ꝑeꝛoðe. ⁊ cꝑæð ꝥ he ꝑolðe ꝑẏꝛcan mannan oꝼ eoꝛðan. ꝥꝼꝛe eoꝛðlica man ꝼceolðe ʒeðeon. ⁊ ʒeeaꝛnian mið eaðmoðnẏꝼꝼe[11] ða ꝑununʒa on heoꝼenan ꝛice. ðe ꝼe Deoꝼol ꝼoꝛ-

Then would God fill up and repair the defect which was made of the heavenly host; and said that he would make man of earth, that the earthly man should increase and attain with humility the habitations in heaven's kingdom which the Devil lost by pride. And God

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[5] Ꝑuꝛðon, *v. irr. indic. per.* 3. *pl.* Etym. 90. Note [a].

[6] Ðe *which, def.* used as a *rel.* Etym. 47; governed by on *in*, though it comes after þe; Synt. 39.

[7] Ða hꝑile þe, a phrase for *while;* Etym. 108.

[8] Mihte, *v. irr. indic. per.* 3. *s.* Etym. 92 [a].

[9] Dælan, *v. inf.* governed by mihte; Synt. 36.

[10] Geꝼtaðelꝼæꝼte, *v. indic. per.* 3. *s.* from ʒe-ꝼtaðol-ꝼæꝼtan *to confirm, fix,* &c. compounded of ꝼtaðol *a foundation,* ꝼæꝼt *firm, fast,* &c. and an or anan *to give;* Etym. p. 134, Note [4].

[11] Eaðmoðnẏꝼꝼe *humility,* is compounded of eað *blessedness,* moð *mind,* and the termination nẏꝼꝼe, forming abstract nouns.

ꝑẏꝛhte mid modiȝnẏſſe :· And God ða ȝeꝑoꝛhte ænne mannan of lame. ⁊ him on ableoꝑ ȝaſt. ⁊ hine ȝeliffæſte. ⁊ he ꝑeaꝛþ þa mann. ȝeſceapen on ſaꝑle. ⁊ on lichaman. ⁊ God him ſette naman Adam :·

then formed "a man of loam, and into him breathed (a) soul, and vivified him, and he was then made man*," composed of soul and body, and God appointed him the name of Adam.

God ða hine ȝebꝛohte on neoꝛxna-ꝑanȝa. ⁊ him to cꝑæð :· Ic þe ſecȝe. foꝛȝanȝ ðu aneſ tꝛeoꝑeſ ꝑeſtum. ⁊ mid ðæꝛe[12] eaþelican ȝehẏꝛſumnẏſſe. ðu ȝeeaꝛnaſt heofenan ꝛiceſ mẏꝛhþe. ⁊ þone ſtede ðe ſe Deofol of afeoll ðuꝛh unȝehẏꝛſumnẏſſe :. Gif ðu þonne þiſ lẏtle bebod tobꝛecſt. þu ſcealt deaþe ſꝑeltan :·

God then brought him into paradise, and said to him, I tell thee, forbear thou one tree's fruit: and by this easy obedience, thou shalt obtain the joy of heaven's kingdom, and the place from which the Devil fell, through disobedience. If thou then breakest this little commandment, thou shalt suffer death.

Ða cꝑæþ God. Niſ na ȝedafenlic ꝥ ðeſ[13] man ana beo. and næbbe nænne fultum. ac uton[14] ȝeꝑẏꝛcan him ȝemacan him to fultume ⁊ to fꝛoꝛꝛe :· God ne ſealde nanum nẏtene ne nanum fiſce nane ſaꝑle. ac heoꝛa blod iſ heoꝛa lif. ⁊ ſꝑa hꝛaðe ſꝑa hi beoð deade. ſꝑa beoþ hi mid ealle[15] ȝeendode :·

Then saith God: It is not fit that the man should be alone, and have no help, therefore, let us make him (a) companion for him, for (a) help, and for comfort. God gave a soul neither to beasts nor fish, but their blood is their life, and as soon as they are dead, so are they altogether ended.

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* Gen. ii. 7.

[12] Ðæꝛe, *def. d. s. f.* Note [d], from þiſ; Etym. 49.

[13] Ðeſ, *def. nom. s. m.* Note [a], used as an article; Etym. 49.

[14] Uton, a word of exhorting; such as, Let us, &c. Come now, &c.

[15] Mid ealle *with all, altogether:* ealle is *d.* governed by mid; Etym. 112.

Goð ꝑoꝛhte þa þone man mið hiſ handum. ⁊ him on ableoꝑ ſaꝑle :· Foꝛ ði[16] iſ ſe man beteꝛa ȝiꝼ he Goðe ȝeþihþ[17]. ðonne ealle þa nẏtenu ſindon. ꝼoꝛþan þe[18] hi ealle ȝeꝑuꝛþaþ to nahte. ⁊ ſe man iſ ece on anum dæle. ꝥ iſ on ðæꝛe ſaꝑle :· Heo ne ȝeendaþ næꝼꝛe :·

Ne he næſ[91] ȝenedð ꝥ he ſceolde Goðeſ bebod to-bꝛecan. ac Goð hine let ꝼꝛiȝne. ⁊ ſealde him aȝenne cẏꝛe ſꝑa he ꝑæꝛe ȝehẏꝛſum. ſꝑa he ꝑæꝛe unȝehẏꝛſum :· He ꝑeaꝛþ þa Deoꝼle ȝehẏꝛſum. ⁊ Goðe unȝehẏꝛſum. ⁊ ꝑeaꝛþ betæht he ⁊ eal man cẏnn æꝼteꝛ þiſum liꝼe into helle ꝑite. mið ðam Deoꝼle ðe hine ꝼoꝛlæꝛde :· Ða ðuꝛh Deoꝼleſ ſꝑicdom. ⁊ Adameſ ȝẏlt ꝑe ꝼoꝛluꝛan[20] ða ȝeſælðæ uꝛe ſaꝑle. ac ꝑe ne ꝼoꝛluꝛon na þa undeadlicnẏſſæ :· Heo iſ ece. ⁊ næꝼꝛe ne ȝeendaþ :·

God then made the man with his hands, and into him breathed a soul: For which the man is better, if he obeyeth God, than all the beasts are, because they all return to nothing, and the man is eternal in one part, that is in the soul. That will never end.

He *(man)* was not compelled that he should God's command break. But God left him free, and gave him free-will, whether he would be obedient or he would be disobedient. He was then obedient to (the) Devil and disobedient to God, and was delivered up, he and all mankind, after this life into hell punishment, with the Devil that deceived them. Then through the Devil's deceit, and Adam's guilt, we lost the happiness of our souls, but we lost not the immortality. It is eternal and never endeth.

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[16] Ði, *def. d. n.* Etym. 45, Note [b]: used as a relative; Etym. 47.
[17] Geþihð, *v. irr. indic. ind.* 3. *s.* from ȝeþeoꝑian.
[18] Foꝛþan þe, *conj.* Etym. 114.
[19] Næſ, *v. irr. indic. per.* 3. *s.* for ne ꝑæſ.
[20] Foꝛluꝛan, *v. ind. per.* 1. *pl.* for ꝼoꝛleoꝛoðon or ꝼoꝛleoꝛon, -en, or -an, &c. from ꝼoꝛ-leoꝛan *to destroy, lose,* &c.

EXTRACTS FROM THE SAXON CHRONICLE.

4. *An early account of Britain, and its Inhabitants.*

Bꞃittene iȝland iſ ehta hund mila lanȝ. ⁊ tꝑa hund bꞃad. and heꞃ ſind on þiſ iȝlande fif ȝeðeode. Ænȝliſc. ⁊ Bꞃittiſc. ⁊ Ꝑilſc. ⁊ Scÿttiſc. ⁊ Pÿhtiſc. ⁊ Bocleden. Eꞃeſt ꝑeꞃon buȝend þiſeſ landeſ Bꞃitteſ. þa coman of Aꞃmenia. ⁊ ȝeſætan ſuðeꝑeaꞃde Bꞃÿttene æꞃoſt.

Ða ȝelamp hit ꝥ Pÿhtaſ coman ſuþan of Scitþian. mid lanȝum ſcipum na maneȝum. ⁊ þa coman æꞃoſt on noꞃð Ybeꞃnian up. ⁊ þæꞃ bædo Scottaſ ꝥ hi þeꞃ moſton[1] ꝑunian. Ac hi noldan heom lÿfan. foꞃðan hi cꝑædon þa Scottaſ. Ꝑe eoꝑ maȝon þeah-hꝑaðeꞃe ꞃæd ȝelæꞃon. ꝑe ꝑitan oðeꞃ eȝland heꞃ be eaſton. þeꞃ ȝe maȝon eaꞃdian ȝif ȝe ꝑillað. ⁊ ȝif hꝑa eoꝑ ꝑiðſtent. ꝑe eoꝑ fultumiað. ꝥ ȝe hit maȝon ȝeȝanȝan.

Ða feꞃdon þa Pÿhtaſ. ⁊ ȝefeꞃdon þiſ land noꞃðanꝑeaꞃd. and ſuðanꝑeaꞃd hit hefdon Bꞃit-

The island Britain is eight hundred miles long, and two hundred broad, and here are in this island five nations, English, and British or Welch, and Scotch, and Pictish, and Romans. The first inhabitants of this land were Britons; they came from Armenia, and settled in the south of Britain first.

Then it happened that the Picts came south from Scythia with long ships, not with many, and they came up first on the north of Ireland, and there prayed the Scots that they there might abide. But they would not allow them; but the Scots said to them; We to you nevertheless may give advice: we know another island here to the east, there you may dwell, if ye will, and if any withstand you, we will aid you, that you it may conquer.

Then went the Picts, and came to the northern part of this land, for southward the Britons had it, as we be-

[1] Moſton; Etym. 96.

tar. ꝼꝑa pe æꝛ cꝑædon. And þa Pýhtaꝛ heom[2] abædon piꝛ æt Scottum. on þa ȝeꝛaþ þ hi ȝecuꝛon heoꝛa kýnecin áá on þa piꝛ healꝼa. þ hi heoldon ꝼꝑa lanȝe ꝼýððan. And þa ȝelamp hit imbe ȝeaꝛa ꝓina þ Scotta ꝼum dæl ȝepat[3] oꝛ Ybeꝛnian on Bꝛittene. ⁊ þeꝛ landeꝛ ꝼum dæl ȝeeodon. ⁊ peꝛ heoꝛa heꝛatoga Reoda ȝehaten. ꝼꝛom þam heo ꝼind ȝenemnode Dælꝛeodi.

Sixtiȝum pintꝼum æꝛ þam þe Cꝛiꝛt peꝛe acenned. Laiuꝛ Juliuꝛ Romana kaꝛeꝛe mid hund ehtatiȝum[4] ꝼcipum ȝeꝛohte Bꝛýtene. Đeꝛ he peꝛ æꝛoꝛt ȝeꝛꝼenced mid ȝꝛimmum ȝeꝛeohte. ⁊ micelne dæl hiꝛ heꝛeꝛ ꝼoꝛlædde. And þa he ꝼoꝛlet hiꝛ heꝛe abidan mid Scottum. ⁊ ȝepat into Lalpalum. ⁊ þeꝛ ȝeȝadoꝛode ꝼix hund ꝼcipa. mid þam he ȝepat eꝛt into Bꝛýtene. And þa hi æꝛoꝛt toȝedoꝛe ȝenæꝛdon. þa man oꝛꝛloh[5] þeꝛ

fore said. And the Picts for themselves asked wives of the Scots, on this condition, that they should choose their royal lineage always on the woman's side, and they held (it) so, long afterwards. And there it happened, in course of years, that some part of the Scots passed over from Ireland into Britain, and some part of this land conquered, and their leader was called Reoda; from him they are named Dalreodi.

Sixty years before that Christ was born, Caius Julius the Roman emperor with eighty ships came to Britain. There he was at first overcome in a severe battle, and a great part of his army lost. And then he left his army to abide with the Scots, and went into Gaul, and there he collected six hundred ships, with which he passed over quickly into Britain; and when they at first together rushed, then was slain the emperor's lieutenant, who was called Labienus. Then they

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[2] Deom, instead of him, *d. pl.* of he *he*; Etym. 37 [k].
[3] Gepat, *indic. per.* from ȝeꝛitan *to pass over*; Etym. 80.
[4] Dund ehtatiȝum *eighty*; Etym. 53, Note [31].
[5] Den oꝛꝛloh; see Etym. 98.

caſeꝛeſ ȝeꝛeꝼan. ſe þeſ Labienuſ ȝehaten. Ða ȝenamon þa palaſ. anð aðꝛiꝼon ſumꝛe ea ꝼoꝛð ealne mið ſceaꝛpum pilum ȝꝛeatum innan þam þeteꝛe. ſẏ ea hatte Temeſe. Ða ꝥ onꝼunðon þa Romani. þa nolðon hi ꝼaꝛon oꝼeꝛ þone ꝼoꝛð. þa ꝼluȝon þa Bꝛẏtþalaſ to þam þuðu ꝼæꝛſtenum. ⁊ ſe kaſeꝛe ȝeeoðe þel maneȝa hehbuꝛh mið mẏcelum ȝeþinne. ⁊ eꝼt ȝeþat into Galþalum:—*Sax. Chron. ed. Gibson*, p. 1. & 2.

(the Britons) took stakes, and drove all the ford of a certain river with sharp great stakes, under the water; (the) river is called Thames. When the Romans found that, then they would not go over the ford: then fled the Britons to the wood fastnesses, and the emperor conquered entirely many chief towns by great battles, and again passed into Gaul.

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5. *An Account of the Saxons coming into Britain.*

An. CCCCXLIX. Heꝛ Maꝛtianuſ ⁊ Valentinianuſ onꝼenȝon ꝛice. ⁊ ꝛicſoðon VII þinteꝛ:· On heoꝛa ðaȝum Henȝeſt ⁊ Hoꝛſa ꝼꝛom Þẏꝛtȝeoꝛne ȝelaðoðe Bꝛetta cẏninȝe to ꝼultume. ȝeſohton Bꝛẏtene on þam ſtæðe þe iſ ȝenemneð Ypþineſꝼleot. æꝛeſt Bꝛẏttum to ꝼultume. ac hẏ eꝼt on hẏ ꝼuhton:· Se cinȝ het hi ꝼeohtan. aȝien Pihtaſ. ⁊ hi ſþa ðẏðan ⁊ ſiȝe hæꝼðon ſþa hþaꝛ ſþa hi comon:· Hi ða ſenðe to

A.D. 449. Here Martian and Valentinian took the empire, and reigned seven years. In their days Hengist and Horsa, invited by Vortigern, king of the Britons, to his aid, came to Britain in the place which is called Ebsfleet: at first to the assistance of the Britons; but they after against them fought. The king commanded them to fight against the Picts, and they so did, and victory had wheresoever they came: They then sent to the An-

Anȝle. ⁊ heton heom ſendan maȷe ꝼultum. ⁊ heom ſeȝȝan Bȷŷtꝑalana nahtneſſe. ⁊ ðæſ landeſ cŷſta.

gles, and desired them to send more assistance, and to them told the inactivity of the Britons, and the land's fruitfulness.

Hi þa ſendan heom maȷe ꝼultum. ða com þa menn oꝼ ðȷim mæȝðum Geȷmanie. oꝼ Ealð-Seaxum. oꝼ Anȝlum. oꝼ Jotum:· Oꝼ Jotum comon Eant-ꝑaȷe. ⁊ Ꝑihtꝑaȷe. þ̄ iſ ſeo mæið þe nu eaȷðað on Ꝑiht. ⁊ þ̄ cŷnn on Ꝑeſt-Sexum ðe man ȝŷt het Jutna cŷnn:· Oꝼ Ealð-Saxon comon Eaſt-Sexa. and Suð-Sexa and Ꝑeſt-Sexan:·

They then sent to them more assistance: then came men from three provinces of Germany, from the Old-Saxons, from the Angles, (and) from the Jutes. From the Jutes came men of Kent and Wight; that is the people that now dwell in Wight, and that tribe among the West-Saxons which they yet call the race of the Jutes. From the Old-Saxons came the East-Saxons, and South-Saxons, and West-Saxons.

Oꝼ Anȝle comon. ſe á ſiððan ſtoð ꝑeſtiȝ betꝑix Jutum ⁊ Seaxum." Eaſt Enȝle. Middel-Anȝla. Meaȷca. and ealle Noȷð-ŷmbȷa:· Heoȷa heȷetoȝan ꝑæȷon tꝑeȝen ȝebȷoðȷa Henȝeſt ⁊ Hoȷſa. þ̄ ꝑæȷon Ꝑihtȝilſeſ ſuna. Ꝑihtȝilſ ꝑæſ Ꝑittinȝ. Ꝑitta Ꝑectinȝ. Ꝑecta Ꝑodninȝ. ꝼȷam ðan Ꝑodne aꝑoc eall uȷe cŷne-cŷnn. ⁊ Suðan-hŷmbȷa eac:·" —*Saxon Chron.* An. 449.

From the Angles, (whose country from that time stood deserted (being) between the Jutes and Saxons) came the East-Angles, Mid-Angles, the Mercians, and all the Northumbrians: their leaders were two brothers, Hengist and Horsa, that were the sons of Wihtgils, Wihtgils was the son of Witta, Witta of Wecta, Wecta of Woden, from this Woden arose all our royal race and Southumbrian also.

6. *On the Compilation of Domesday-book.*

An. MLXXXV. Ða Ƿillelm Ɛnʒla landeſ cýnʒ hæfde mýcel ʒeðeaht. and ſpiþe deope ſpæce ƿið hiſ ƿitan ýmbe þiſ land hu hit ƿæɲe ʒeſett. oððe mid hƿilcon mannon.

Sende þa ofeɲ eall Ɛnʒla land into alceɲe ſciɲe hiſ men. ⁊ lett aʒan ut hu fela hundɲed hýda ƿæɲon innon þæɲe ſciɲe. oððe hƿæt ſe cýnʒ him ſýlf hæfde landeſ. ⁊ oɲfeſ innan þam lande. oððe hƿilce ʒeɲihta he ahte to habbanne to XII. monðum of þæɲe ſciɲe.

Ɛac he lett ʒeƿɲitan hu micel landeſ hiſ aɲcebiſcopaſ hæfdon. ⁊ hiſ leod biſcopaſ. ⁊ hiſ abbotaſ. and hiſ eoɲlaſ. and þeah ic hit lenʒɲe telle. hƿæt oððe hu mýcel ælc man hæfde þe land-ſittende ƿæſ innan Ɛnʒla lande. on lande oððe on oɲfe. ⁊ hu mýcel feoſ hit ƿeaɲe ƿuɲð. Sƿa ſƿýðe neaɲƿelice he hit lett ut aſƿýɲian. ⁊ næſ an ælpiʒ hide. ne an ʒýɲde landeſ. ne fuɲþon hit iſ ſceame to tellanne. ac hit ne þuhte him nan ſceame to

A.D. 1085. Then William England's king held a great consultation, and a very deep conference with his witan about this land, how it was held, and by what men.

He then sent his men over all England into every shire, and let seek out how many hundred hides were within the shire, or what lands the king himself had, and cattle on the land; and what revenue he ought to have, for the 12 months, of that shire.

Also he let (them) write how much land his archbishops had, and his bishops, and his abbots, and his earls, and, lest I tell it longer, what or how much each man had, who was in England possessed of property, in land or in cattle, and how much money it was worth. So very narrowly he permitted it to be searched out, that there was not a single hide nor a yard of land, nor indeed—it is shameful to tell, but it seemed to him no shame to do—an ox, nor a cow, nor a pig was left

ðonne. an oxe. ne an cu. ne an ꝼꝑn næꝼ belẏꝼon ꝥ næꝼ ꝿeꝼæt on hiꝼꝿeꝑꝑite. ⁊ ealle þa ꝿeꝑꝑita pæꝑon ꝿebꝑoht to him ꝼẏððan:
Saxon Chron. An. 1085.

that was not set in his writing; and all the writings were brought to him afterwards.

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7. *The Letter* of the Britons.*

Aetiuꝼ pæꝼ ðꝑiddan ꝑiþe conꝼul ⁊ cẏninꝿ on Rome. (CCCCXLV.) to ðẏꝼum þa þeaꝑꝑendan laꝿe Bꝑẏtta ꝼendon æꝑendꝿeꝑꝑit. pæꝼ ꝼe ꝑꝑuma ðuꝼ apꝑiten.

Aetius was a third time consul and governor of Rome (A.D. 445). To this (man), the afflicted remnant of the Britons send a letter; the beginning was thus written.

Ettio ðꝑiꝿa cẏninꝿa heꝑ iꝼ Bꝑẏtta ꝿeonꝿ ⁊ ꝿeomeꝑunꝿ:. And on ꝼoꝑþꝿeonꝿe[1] ðæꝼ æꝑendꝿeꝑꝑiteꝼ[2] ðuꝼ hi heoꝑa ẏꝑmþo apehton. Uꝼ ðꝑiꝿaþ ða ællꝑeoꝑdan to ꝿæ. piþꝼcuꝿeþ uꝼ ꝼeo ꝿæ to ðam allꝑeoꝑdum. betpih him tpam pe ðuꝼ tpeoꝿealone deaþ ðꝑopiaþ. oþþe ꝼtiCode beoþ. oþþe on ꝿæ adꝑuncene:

"To Ettius thrice consul here are the Briton's sighs and groans." And in conclusion of the letter they thus expressed their misery. "The Barbarians drive us to the sea; the sea drives us back to the Barbarians; between these two, we thus endure a twofold death, either we are slain, or drowned in the sea."

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* After the departure of the Romans from Britain, the inhabitants were unable to defend themselves from the Picts and Scots: they, therefore, wrote the following letter to procure the assistance of the Romans. The Saxon is King Alfred's translation, from the Latin of Bede's *Ecclesiastical History*.

[1] Foꝑþꝿeonꝿe *conclusion*; composed of ꝼoꝑð *forth, forward*; and ꝿeonꝿ, ꝿanꝿ, or ꝿonꝿ, *a going*.

[2] Æꝑendꝿeꝑꝑiꝿ *a letter*; composed of æꝑend *an errand* or *a message*, &c. and ꝿeꝑꝑiten *written*.

Ðeah ðe hi ðaſ ðinȝ ſæðon. ne mihton hi næ-niȝne ꝼultum æt him be-ȝitan. ꝼoꝛ ðon on ðaẏlcan tið he þæſ abẏſȝað mið heꝼiȝum ȝeꝼeohtum þið Blæðlan ⁊ Atillan Huna cẏninȝum :· — *Bede, ed. Smith*, p. 481.

Though they told these things, they could get no assistance from him; for, at that time, he was occupied in a severe war with Bledla and Attila, kings of the Huns.

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8. *A Speech of a Saxon Ealderman**.

Ðẏſlic me iſ ȝeſeþen cẏninȝ ðiſ anðþaꝛðe liꝼ manna on eoꝛþan to þiþ-

Of this sort appears to me, O king, this present life of men on earth, in compari-

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* The speech was delivered in (Þitena ȝemot) the assembly of the wise, convened at Godmundingaham (the protection of the Gods), now Godmundham, a little to the east of York, by Edwin king of the province of Northumbria, in 625, to consider the propriety of receiving the Christian faith. This speech is peculiarly interesting, being delivered by an illiterate Saxon, with no other knowledge than such as his barbarous idolatry afforded. King Alfred's Saxon translation given in the text is probably as near the original as it can be now obtained: but Bede's Latin, with a translation, is appended to this Note, that every reader may have the pleasure of examining the same ideas when clothed in a different and more comely dress.

Talis mihi videtur, Rex, vita hominum præsens in terris, ad comparationem ejus quod nobis incertum est temporis, quale cum te residente ad cœnam cum ducibus ac ministris tuis tempore brumali, accenso quidem foco in medio et calido effecto cœnaculo, furentibus autem foris per omnia turbinibus hiemalium pluviarum vel nivium, adveniensque unus passerum domum citissime pervolaverit, qui cum per unum ostium ingrediens mox per aliud exierit. Ipso quidem tempore quo intus est, hiemis tempestate non tangitur, sed tamen parvissimo spatio serenitatis ad momentum excurso, mox de hieme in hiemem regrediens, tuis oculis elabitur. Ita hæc vita hominum ad modicum apparet; quid autem sequatur, quidve præcesserit prorsus ignoramus. Unde si hæc nova doctrina certius aliquid attulerit, merito esse sequenda videtur.—Bede, lib. II. cap. xiii.

"The present life of man, O king, seems to me, if compared with that after-period which is so uncertain to us, to resemble a scene at

metenÿſſe ðæꞃe tiðe ðe uſ uncuþ iſ. ſpa ȝelic ſpa ðu æt ſpæſenðum ſitte mið ðinum ealðoꞃmannum ⁊ ðeȝnum on ꝑinteꞃ tiðe. ⁊ ſÿ ꝼÿꞃ onæleð. ⁊ ðin heall ȝeꝑÿꞃmeð. ⁊ hit ꞃine ⁊ ſniꝑe ⁊ ſtÿꞃme ute. Cume ðonne an ſpeaꞃꝑa. ⁊ hꞃæðlice ꝥ huſ ðuꞃh ꝼleo. ⁊ cume ðuꞃh oþꞃe ðuꞃu in. ðuꞃh oþꞃe ut ȝeꝑite:· Hꝑæt he on ða tið ðe he inne biþ. ne biþ hꞃineð mið þÿ ſtoꞃme ðæſ ꝑintꞃeſ. ac ꝥ biþ an eaȝan bꞃÿhtm ⁊ ꝥ læſte ꝼæc. ac he ſona oꝼ ꝑintꞃa in ꝑinteꞃ eꝼt cÿmeþ :·

son of the time which is unknown to us. Like as you sitting at a feast, amidst your Ealdermen and Thegnes in winter time, and the fire is lighted, and the hall warmed: and it rains, and snows, and rages without. Then comes a sparrow and presently flies about the hall. It comes in at one door; goes out at another. In the time that it is in, it is not touched by the winter's storm, but that is only for a moment, and the least space, for from winter it soon again cometh into winter.

Spa ðonne ðiſ monna liꝼ to meðmÿclum ꝼace ætÿꝑeþ. hꝑæt ðæꞃ ꝼoꞃeȝanȝe. oþþe hꝑæt ðæꞃ æꝼteꞃꝼÿliȝe ꝑe ne cun-

So also this life of men endureth a little space. What there is going before, or what there is following after, we know not. Wherefore, if this

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one of your wintry feasts. As you are sitting with your ealdormen and thegns about you, the fire blazing in the centre, and the whole hall cheered by its warmth,—and while storms of rain and snow are raging without,—a little sparrow flies in at one door, roams around our festive meeting, and passes out at some other entrance. While it is among us it feels not the wintry tempest. It enjoys the short comfort and serenity of its transient stay; but then, plunging into the winter from which it had flown, it disappears from our eyes. Such is here the life of man. It acts and thinks before us; but, as of what preceded its appearance among us we are ignorant, so are we of all that is destined to come afterwards. If, then, on this momentous future this new doctrine reveals any thing more certain or more reasonable, it is in my opinion entitled to our acquiescence." Turner's *History of the Anglo-Saxons*, vol. i. p. 251.

non :· Forþon ȝif þeos nipe lar opiht cuþlicne ⁊ ȝenisenlicne bringe. heo þæs þẏnþe is þ̄ þe ðæne fẏliȝean :·

new lore bring aught more certain and more advantageous, then is it of such worth that we should follow it.

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9. *King Alfred's Preface to his Translation of Boethius's* Consolation of Philosophy.*

Ælfred kuninȝ þæs þealhstoð þisse bec. ⁊ hie of bec-Leðene on Englisc þende. sþa hio nu is ȝeðon. hþilum he sette þonð be þonðe. hþilum anðȝit of anðȝite sþa sþa he hit þa sþeotolost ⁊ anðȝit fullicost ȝeneccan mihte for þæm mistlicum ⁊ maniȝfealðum þonðum ⁊ bisȝum þe hine oft æȝþer ȝe on moðe ȝe on lichoman bisȝoðan :·

Ða bisȝu us sint sþiþe earfoð nime þe on his ðaȝum on þa nicu becomon

Alfred, king, was the translator of this book; and from book-Latin into English turned it, as it now is done. Awhile he put down word for word, awhile sense for sense, so as he the most manifestly and intellectually might explain it for the various and manifold contemplations and occupations that oft, both in mind and in body, busied him.

The cares are very difficult for us to number, which in his days came on the

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* Anitius Manlius Severinus Boethius or Boetius, a Roman philosopher, was descended of a patrician family, and in A.D. 510 was advanced to the consulship. He was a profound scholar, and well versed in mathematical learning. He also defended the Catholic faith against the Arians, in a treatise "*De Unitate.*" For his zeal in defending Albinus the senator, Theodoric, king of Italy, sent him prisoner to the tower of Pavia, where he wrote his immortal book "*De Consolatione Philosophiæ,*" which has passed through numerous editions, and was translated into Anglo-Saxon by our illustrious king Alfred; into English, first by Chaucer, about 1360, and afterwards by many other hands; the best of these is that of 1712, in 12mo. Lond. by Lord Viscount Preston, and the one by the Rev. Philip Ridpath, with good notes and illustrations, 8vo. Lond. 1785.

þe he undeꝛꝼanȝen hæꝼde. ⁊ þeah þa he þaꝼ boc hæꝼde ȝeleoꝛnode ⁊ oꝼ Lædene to Enȝliꝼcum ꝼpelle ȝeþende. ⁊ ȝeþoꝛhte hi eꝼt to leoþe. ꝼþa ꝼþa heo nu ȝedon iꝼ.

And nu bit. ⁊ ꝼoꝛ Godeꝼ naman he alꝼað ælcne þaꝛa ðe þaꝼ boc ꝛædan lÿꝼte þat he ꝼoꝛ hine ȝebidde. ⁊ him ne þite ȝiꝼ he hit ꝛihtlicoꝛ onȝite. þonne he mihte. ꝼoꝛ þæm þe ælc mon ꝼceal be hiꝼ andȝiteꝼ mæþe and be hiꝼ æmettan ꝼpꝛæcan ðæt he ꝼpꝛecð ⁊ don ꝥ ꝥ he deð:—*Alfred's Boethius, ed. Rawlinson, Pref.* p. x.

government which he had undertaken. Yet he learned this book, and turned it from Latin to the English phrase, and made it moreover into song, so as it is now done.

And now may it be, and for God's name he beseecheth every one of those that desire to read this book, that they pray for him, and do not blame him if they should more rightly understand it than he could: because that every man should, according to the measure of his understanding, and according to his leisure, speak what he speaketh, and do what he doeth.

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10. *King Alfred's Thoughts* on Wealth and Liberality.*

Seȝe me nu hþæþeꝛ ꝼe þin þela ðineꝼ þanceꝼ ꝼþa deoꝛe ꝼeo þe ꝼoꝛ hiꝼ aȝenꝛeȝecÿnde. hþæþeꝛ ic ðe ꝼecȝe þeah ꝥ hit iꝼ oꝼ hiꝼ aȝenꝛe ȝecÿnde naꝼ oꝼ

Tell me now whether thy riches, that in thine own thought are so precious, be so from their own nature. But yet, I tell thee that what is so of its own nature, is not

* In the translation of Boethius, king Alfred has so much enlarged upon the text of his author, and added so many of his own thoughts and feelings, that various parts of his Saxon translation may be considered as short essays upon the different subjects introduced by Boethius; the following extracts are, therefore, generally ascribed to Alfred.

þinne. ȝif hit þonne his aȝenne ȝecynde is nas of þinne. hpi eant ðu þonne a þy betena fon his ȝode:·

Seȝe me nu hpæt his þe deonast þince. hpæþen þe ȝold þe hpæt ic pat þeah ȝold:· Ac þeah hit nu ȝold seo ⁊ deone. þeah bið hliseadiȝna ⁊ leofpendna se þe hit selð. ðonne se þe hit ȝadenað ⁊ on oþnum neafað. ȝe eac þa pelan beoð hliseadiȝnan ⁊ leoftælnan þonne þonne hie mon selð. þonne hie beon. þonne hi mon ȝadnað ⁊ healt:·

Hpæt seo ȝitsunȝ ȝedeð heone ȝitsenas laþe æȝþen ȝe Gode ȝe monnum. ⁊ þa cysta ȝedoð þa simle leoftæle ⁊ hliseadiȝe ⁊ peonþe æȝþen ȝe Gode. ȝe monnum ðe hie lufiað:· Nu ꝥ feoh þonne æȝþen ne mæȝ beon ȝe mid þam þe hit selþ ȝe mid þam þe hit nimð. nu is fonþæm ælc feoh betene ⁊ deonpynþne ȝesealð þonne ȝehealden:—*Alfr. Boet.* p. 23 & 24.

so from thee. If then of its own nature it be so, and not of thine, why art thou then ever the better for its good?

Tell me now which of these thou thinkest the most dear. Is it gold? I know that gold avails something. But though it now be gold, and dear to us, yet he will be more renowned, and more beloved, who gives it, than he who gathereth it, or plunders it from others. So riches are more reputable and estimable when men give them, than they are when men gather and hold them.

Hence covetousness maketh the avaricious loathsome both to God and man; while bounty maketh us always pleasing and famous, and worthy both to God and to men who love it. Now as property may not belong both to those who give it, and to those who receive it, then is it always better and more valuable when given than when held.

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11. *On a Good Name.*

Genoh spetol ðæt is. ꝥ te ȝod pond ⁊ ȝod hlisa

This is clear enough, that a good word and good fame,

ælceſ monneſ biþ beteꝛa ⁊ deoꝛꝛa. þonne æniȝ ꝑela. hꝑæt ꝥ ꝑoꝛð ȝeꝼÿlþ eallꝛa þaꝛa eaꝛan þe hit ȝeheꝛþ. ⁊ ne biþ þeah no ðÿlæſſe mið þam þe hit ſpꝛicþ hiſ heoꝛtan idelneſſe hit openað. ⁊ þæſ oðꝛeſ heoꝛtan belocene hit þuꝛhꝼæꝛþ. ⁊ on þam ꝼæꝛelde þæꝛ betꝑÿx ne biþ hit no ȝeꝑanoð. ne mæȝ hit mon mið ſꝑeoꝛðe oꝼſlean. ne mið ꝛape ȝebindan. ne hit næꝼꝛe ne acꝑilð.—*Boet.* p. 24.

are better and more precious to every man than any riches. The word filleth the ears of all who hear it; and it thrives not the less with those who speak it. It openeth the vacancy of the heart; it pierces through other hearts that are locked up, and in its progress among them it is never diminished. No one can slay it with a sword, nor bind it with a rope, nor ever kill it.

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12. *On the Advantages of the Rich.*

Hꝑæþeꝛ ðe nu liciȝen ꝼæȝeꝛu lond: Ða andſꝑoꝛoðe ꝥ moð þæꝛe ȝeſceaðꝑiſneſſe ⁊ cꝑæð.

"Dost thou like fair lands?" Then mind answered to reason and said:

Hꝑi ne ſceolde me lician ꝼæȝeꝛ land. hu ne iſ þæt ſe ꝼæȝeꝛeſta dæl Godeſ ȝeſceaꝼta. ȝe ꝼull oꝼt ꝑe ꝼæȝniaþ ſmÿltꝛe ſæ. ⁊ eac ꝑundꝛiaþ þæſ ꝑliteſ þæꝛe ſunnan and þæſ monan, ⁊ eallꝛa þaꝛa ſteoꝛꝛena.

"Why should I not like fair lands? How! is not that the fairest part of God's creation? Full oft we rejoice at the mild sea, and also admire the beauty of the sun, and the moon, and of all the stars."

Ða andſꝑoꝛoðe ſe ꝑiſdom and ſeo ȝeſceaðꝑiſneſ þam moðe ⁊ þuſ cꝑæð. Hꝑæt belimpþ þe

Then answered wisdom and reason to the mind, and thus said:—"How belongeth to thee their fair-

heoꝛa ꝼæʒeꝛneſſe. hꝑæꝛ ðu ðuꝛꝛe ʒilpan ꝥ heoꝛa ꝼæʒeꝛneſ þin ſie. neſe neſe. hu. ne ꝑaſt þu ꝥ þu heoꝛa nanne ne ʒeꝑoꝛhteſt. ac ʒiꝼ þu ʒilpan ꝑille. ʒilp Goðeſ.

ness? Durst thou glory that its beauty is thine? It is not, it is not. How! Knowest not thou that thou madest none of them? If thou wilt glory; glory in God.

Hꝑæþeꝛ þu nu ꝼæʒeꝛꝛa bloſtmæna ꝼæʒniʒe on eaſtꝛan ſꝑelce þu hie ʒeſcope. hꝑæþeꝛ þu nu ſꝑelceſ auht ꝑẏꝛcan mæʒe. oððe ʒeꝑoꝛhteſ habbe. neſe neſe. ne ðo þu ſꝑa. hꝑæþeꝛ hit nu þineſ ʒeꝑealðeſ ſie ꝥ ſe hæꝛꝼeſt ſie ſꝑa ꝑeliʒ on ꝑæſtmum. hu ne ꝑat ic ꝥ hit iſ no þineſ ʒeꝑealðeſ. Hꝑi eaꝛt þu ðonne onæleð mið ſꝑa iðele ʒeꝼean. oððe hꝑi luꝼaſt ðu þa ꝼꝛemðan ʒoð ſꝑa unʒemetlice. ſꝑelce hi ſen þine ʒet nu.

"Whether now dost thou rejoice in the fairer blossoms of Easter, as if thou hadst made them;—canst thou now make any such? or hast thou made them? Not so, not so. Do not thou thus. Is it now from thy power that the harvest is so rich in fruits? How! Do I not know that this is not in thy power? Why art thou inflamed with such an idle joy? or why lovest thou strange goods so immeasurably as if they now had been thine own?

Ꝑenſt þu mæʒe ſeo ꝑẏꝛð þe ʒeðon þæt þa þinʒ ðine aʒene ſien þa þe heoꝛa aʒene ʒecẏnð þe ʒeðon ꝼꝛemðe. neſe neſe. niſ hit no þe ʒecẏnðe ꝥ te þu hi aʒe. ne him niſ ʒebẏꝛðe ꝥ hi þe ꝼolʒien. ac þa heoꝼencunðan þinʒ þe ſint ʒecẏnðe. næſ þæſ eoꝛþlican:

"Thinkest thou that fortune may do for thee, that those things be thine own, which of their own nature are made foreign to thee? Not so, not so. It is not natural to thee that thou shouldest possess them; nor does it belong to them that they should follow thee. But the heavenly things, they are natural to thee; not these earth-like ones.

Ðaſ eoꝛþlican ꝑæſtmaſ ſint ʒeſceapene netenum

"The earthly fruits are made for animals to subsist

to andlifene. ⁊ þa þonuld þelan sýnt gesceapene to bispice þam monnum þe beoþ neatenum gelice. ꝥ beoþ unrihtþise ⁊ ungemetfæste. to þam hi eac becumaþ oftost.

on; and the riches of the world are made to deceive those men that are like animals; that are unrighteous and insatiable. To these they also oftenest come.

Gif þu þonne ðæt gemet habban þille. ⁊ ða nýð þearfe þitan þille. þonne is þæt mete ⁊ drýnc ⁊ claþas and tol to sþelcum cræfte sþelce þu cunne ꝥ ðe is gecýnde ⁊ ꝥ þe is riht to habbenne. hþelc fremu is ðe ꝥ þæt þu þilnige þissa andþearðena gesælþa ofer gemet. þonne hie naþer ne magon ne þin gehelpan. ne heora selfra. On sþiþe lýtlon hiera hæfþ seo gecýnd genog. on sþa miclum heo hæfþ genog sþa þe ær sþræcon. Gif þu heore mare selest. oþer tþega oððe hit þe deraþ. oððe hit þe þeah unþýnsum biþ. oððe ungetese oððe frecenlic eall ꝥ þu nu ofer gemet dest. Gif þu nu ofer gemet itst. oþþe drincst. oððe claþa þe ma on hæfst þonne þu þurfe. seo ofering þe þurþ oððe to sare. oððe to þlættan. oððe to ungerisenum. oððe to plio.

"If thou wilt then have this moderation, and wilt know what necessity requires; this is, that meat and drink and clothes, and tools for such craft as thou knowest, are natural to thee, and are what it is right for thee to have. What advantage is it to thee that thou shouldest desire these temporal riches above measure, when they can neither help thee nor themselves? With very little of them hath nature enough: with so much she has enough, as we before mentioned. If thou usest more of them, one of these two things happens: either they hurt thee, or they are unpleasant. Inconvenient or dangerous is all that thou now doest beyond moderation. If thou eatest now, or drinkest, immoderately; or hast more clothes on than thou needest, the excess becomes to thee either sorrow or nauseous, or unsuitable or dangerous.

Gif þu nu þenst ꝥ te

"If thou thinkest that

ꝑundoꝛlice ȝeꝛela hꝑelc ꝑeoꝛþmẏnd ꝛie. þonne ꝛelle ic þa ꝑeoꝛþmẏnd þa ꝑẏꝛhꝛan þe hie ꝑoꝛhꝛe. næꝛ na þe. ꝛe ꝑẏꝛhꝛa iꝛ God. þæꝛ cꝛæꝼꝛ ic þæꝛ heꝛiȝe on.

Ꝑenꝛꝛ þu þæꝛ ꝛeo menȝio þinꝛa monna þe mæȝe don ȝeꝛæliȝne. neꝛe neꝛe. acȝiꝼ hie ẏꝼele ꝛinꝛ. ðonne ꝛinꝛ hie þe pleolicꝛan ⁊ ȝeꝛꝑicneꝼulꝛan ȝehæꝼd þonne ȝenæꝼd. ꝼoꝛþam ẏꝼele þeȝnaꝛ beoþ ꝛẏmle heoꝛa. hlaꝼoꝛdeꝛ ꝼiend. Giꝼ hi þonne ȝode beoþ ⁊ hlaꝼoꝛd holde ⁊ unꝛꝑiꝼealde hu ne beoþ ꝥ þonne heoꝛa ȝodeꝛ. næꝛ þineꝛ. hu miht þu þonne þe aȝnian heoꝛa ȝod. ȝiꝼ þu nu þæꝛ ȝilpꝛꝛ. hu ne ȝilpꝛꝛ þu þonne heoꝛa ȝodeꝛ. næꝛ þineꝛ:·

Alfr. Boet. p. 25 & 26.

extraordinary apparel be any honour, then I assert the honour to belong to the workman who wrought it, and not to thee. The workman is God, whose skill I praise in it.

"Thinkest thou that a great company of servants will make thee happy? Not so, not so. But if they be evil, then are they more dangerous to thee; and more troublesome, if bound to thee, than if thou hadst them not, because evil *thegns* will always be their lord's enemies. If they be good and faithful to their lord, and not of double mind—How! Is not this their virtue? it is not thine. How canst thou then possess their virtue? If thou now gloriest in this—How! Dost thou not glory in their merit? It is not thine."

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13. *On Power.*

Se anꝑeald næꝼꝛe ne biþ ȝod. buꝛon ꝛe ȝod ꝛie þe hine hæbbe. þeah hiꝛ biþ ðæꝛ monneꝛ ȝod. naꝛ ðæꝛ anꝑealdeꝛ. Giꝼ ꝛe anꝑeald ȝod biþ. ꝼoꝛþam hiꝛ bið. þæꝛ ꝛe nan man ꝼoꝛ

Power is never a good, unless he be good that has it; and that is the good of the man, not of the power. If power be goodness, why then is it that no man by his dominion can come to the

hiꝛ ꝓice ne cẏmꝺ tocꝓæꝓtum. ⁊ to. meꝺemneꝛꝛe. Ac ꝓoꝛ hiꝛ cꝓæꝓtum ⁊ ꝓoꝛ hiꝛ meꝺumneꝛꝛe he cẏmþ to ꝓice ⁊ to anpealꝺe. ꝺẏ ne biþ nan mon ꝓoꝛ hiꝛ anpealꝺe na þe beteꝛe. ac ꝓoꝛ hiꝛ cꝓæꝓtum he beoþ ȝoꝺ iꝓ he ȝoꝺ biþ. ⁊ ꝓoꝛ hiꝛ cꝓæꝓtum he biꝺ anpealꝺeꝛ peoꝛþe. ȝiꝓ he hiꝛ peoꝛþe biþ.

virtues, and to merit? but by his virtues and merit he comes to dominion and power. Thus no man is better for his power; but if he be good, it is from his virtues that he is good. From his virtues he becomes worthy of power, if he be worthy of it.

Leoꝛniaþ ꝓoꝛþam ꝓiꝛꝺom. ⁊ þonne ȝe hine ȝeleoꝛnoꝺ hæbben: ne ꝓoꝛhoȝiaþ hine þonne. Ðonne ꝛecȝe ic eoꝛ buton ælcum tꝛeon. þ ȝe maȝon þuꝛh hine becuman to anpealꝺe. þeah ȝe no þæꝛ anpealꝺeꝛ ne ꝓilniȝan. Ne þuꝛꝓon ȝe no hoȝian on ðam anpealꝺe. ne him æꝓteꝛ þꝛinȝan. ȝiꝓ ȝe ꝓiꝛe biþ ⁊ ȝoꝺe. he ꝓile ꝓolȝian eoꝛ. þeah ȝe hiꝛ no ne ꝓilnian. *Alfr. Boet.* p. 31 & 32.

Learn therefore wisdom; and when you have learned it, do not neglect it. I tell you then without any doubt, that by that you may come to power, though you should not desire the power. You need not be solicitous about power, nor strive after it. If you be wise and good, it will follow you, though you should not wish it.

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14. *On King Alfred's Principles of Government.*

Ꞓala Ꝉeꝛceaꝺꝓiꝛneꝛ. hꝑæt ðu paꝛt þ me næꝓne ꝛeo ȝitꝛunȝ ⁊ ꝛeoȝemæȝþ ðiꝛꝛeꝛ eoꝛðlican anpealꝺeꝛ ꝓoꝛ pel ne licoꝺe. ne ic ealleꝛ ꝓoꝛ ꝛꝓiþe ne ȝiꝛnꝺe þiꝛꝛeꝛ eoꝛþlican

O Reason! thou knowest that covetousness, and the possession of this earthly power, I did not well like, nor strongly desired at all this earthly kingdom, except oh! I desired materials for

ꝛıceꝛ. buton la ıc ꝑılnode þeah andꝑeoꝛceꝛ to þam ꝑeoꝛce þe me beboden ꝑæꝛ to ꝑẏꝛcanne. ꝓ ꝑaꝛ ꝓ ıc unꝛꝛacodlice ȝ ȝeꝛıꝛenlice mihte ꝛtꝑoꝛan ȝ ꝛeccan þone anꝑealð þe me beꝛæꝛt ꝑæꝛ. Hꝑæt ðu ꝑaꝛt ꝓ nan mon ne mæȝ nænne cꝛæꝛt cẏðan. ne nænne anꝑealð ꝛeccan ne ꝛtıoꝛan butum tolum ȝ andꝑeoꝛce. ꝓ bıð ælceꝛ cꝛæꝛteꝛ andꝑeoꝛc ꝓ mon ðone cꝛæꝛt buton ꝑẏꝛcan ne mæȝ.

the work that I was commanded to do. This was that I might unfractiously and becomingly steer and rule the power that was committed to me—What! thou knowest that no man may know any craft nor rule, or steer any power, without tools and materials. There are materials for every craft, without which a man cannot work in that craft.

Ðæt bıþþonne cẏnınȝeꝛ ꝑeoꝛc andꝑeoꝛc ȝ hıꝛ tol mið to ꝛıcꝛıanne. ꝓ he hæbbe hıꝛ land ꝛull mannoð. he ꝛceal hæbban ȝebedmen. ȝ ꝛẏꝛðmen. ȝ ꝑeoꝛcmen. Hꝑæt þu ꝑaꝛt þætte butan ðıꝛum tolum nan cẏnınȝ hıꝛ cꝛæꝛt ne mæȝ cẏðan.

These are the materials of a king's work, and his tools to govern with, that he have his lands fully peopled; that he should have prayer-men, and army-men, and work-men. What! thou knowest that without these tools no king may show his skill.

Ðæt ıꝛ eac hıꝛ andꝑeoꝛc. ꝓ he habban ꝛceal to þam tolum þam ꝓnım ȝeꝛeꝛnꝛcıpum bıꝑıꝛte. ꝓ ıꝛ þonne heoꝛa bıꝑıꝛt land to buȝianne. ȝ ȝıꝛta. ȝ ꝑæꝑnu. ȝ mete. ȝ ealo. ȝ claþaꝛ. ȝ ȝe hꝑæt þæꝛ þe þa ꝓne ȝeꝛeꝛnꝛcıpaꝛ behoꝛꝛıaþ. ne mæȝ he butan ꝓıꝛum þaꝛ tol ȝehealðan. ne butan ꝓıꝛum tolum

These are also his materials, that with these tools he should have provision for these three classes; and their provision then is, land to inhabit, and gifts, and weapons, and meat, and ale, and clothes, and what else that these three classes need; nor can he without these keep his tools; nor without these tools can he work any

nan þaꞃa þinʒa ꝑẏꞃcan þe him beboðen iſ to ꝑẏꞃcenne.

of those things that it is commanded him to do.

Foꞃ þẏ ic ꝑilnoðe anðꝑeoꞃceſ þone anꝑealð mið to ʒeꞃeccenne. ꝥ mine cꞃæftaſ ⁊ anꝑealð ne ꝑuꞃðe foꞃʒifen ⁊ foꞃholen. foꞃþam ælc cꞃæft ⁊ ælc anꝑealð biþ ſona foꞃealðoð ⁊ foꞃſꝑuʒoð. ʒif he biþ butan ꝑiſðome. foꞃþam ne mæʒ non mon nænne cꞃæft foꞃþbꞃinʒan butan ꝑiſðome. foꞃþam þe ſꝑa hꝑæt ſꝑa þuꞃh ðẏſiʒe ʒeðon bið. ne mæʒ hit mon næfꞃe to cꞃæfte ʒeꞃecan.

For this purpose I desired materials to govern that power with, that my skill and power might not be given up and concealed. But every virtue and every power will soon become oldened and silenced if they be without wisdom. Therefore no man can bring forth any virtue without wisdom: hence whatsoever is done through folly, man can never make that to be virtue.

Ðat iſ nu hꞃaðoſt to ſecʒanne. ꝥ ic ꝑilnoðe ꝑeoꞃþfullice to libbanne þa hꝑile þe ic lifeðe. ⁊ æfteꞃ minum life þam monnum to læfanne. æfteꞃ me ꝑæꞃen ʒemẏnð on ʒoðum ꝑeoꞃccum:·

Alfr. Boet. p. 36 & 37.

This I can now most truly say, that *I have desired to live worthily while I lived, and after my life to leave to the men that should be after me a remembrance in good works.*

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15. *Virtue better than Fame.*

Hꝑæt foꞃſtoð þonne þam beteſtum mannum. þe æꞃ uſ ꝑæꞃon. ꝥ hi ſꝑa ſꝑiþe ꝑilnoðon ðæſ iðelan ʒilpeſ ⁊ þæſ hliſan æfteꞃ

What then has it profited the best men that have been before us, that they so very much desired this idle glory, and this fame after their

heoꝛa ðeaþe. oððe hꝑæt ꝼoꝛꝼtent hit þam þe nu ꝼindon.

death; or what will it profit those who now exist?

Ðẏ ꝑæꝛe ælcum men maꝛe ðeaꝛꝼ ꝥ he ꝑilnoðe ʒoðꝛa cꝛæꝼta. þonne leaꝼeꝼ hliꝼan. Hꝑæt hæꝼð he æt þam hliꝼan. æꝼteꝛ þæꝼ lichoman ʒeðale ⁊ þæꝛe ꝼaꝑle. Hu ne ꝑiton ꝑe ꝥ ealle men lichomlice ꝼꝑeltaþ. ⁊ þeah ꝼeo ꝼaꝑl bið libbende. Ac ꝼeo ꝼaꝑl ꝼæꝛþ ꝼꝑiþe ꝼꝛeolice to heoꝼonum. þonne ꝥ moð him. ꝼelꝼum ʒeꝑita biþ Goðeꝼ ꝑillan:—*Alfred's Boet.* p. 42.

There is more need to every man that he should desire good qualities than false fame. What will he have from that fame, after the separation of the body and the soul? How! do we not know, that all men die bodily, and yet their souls will be living? But the soul departs very free-like to heaven. Then the mind will itself be a witness of God's will.

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16. *King Alfred's Ideas of the System of Nature.*

An Sceppend iꝼ buton ælcum tꝑeon. ⁊ ꝼe iꝼ eac Ꝑealðend heoꝼoneꝼ ⁊ eoꝛþan ⁊ ealꝛa ʒeꝼceaꝼta ʒeꝼeꝑenlicꝛa ⁊ eac unʒeꝼeꝑenlicꝛa. ꝥ iꝼ God Ælmihtiʒ. ðam þeoꝑiaþ ealle þa þe þeoꝑiaþ. ʒe þa þe cunnon. ʒe þa þe ne cunnon. ʒe þa þe hit ꝑiton ꝥ hie him þeoꝑiaþ. ʒe þa þe hit nẏton. Se ilca ʒeꝼette unaꝑendendlicne ꝼiðo. ⁊ þeaꝑaꝼ. ⁊ eac ʒecẏndelice ꝼibbe eallum hiꝼ ʒeꝼceaꝼtum þa þa he ꝑolde. ⁊ ꝼꝑa lanʒe ꝼꝑa he ꝑolde. þa nu

One Creator is beyond any doubt; and he is also the governor of heaven and earth, and of all creatures visible and invisible. This is God Almighty. All things serve him that serve thee; both those that know thee, and those that do not know thee; both they which understand that they serve him, and they which do not perceive it. The same hath appointed unchangeable laws and customs, and also a natural harmony among all his creatures, that they should

ſculon ſtandan to ꝑoꝛulde.

now stand in the world as he hath willed, and as long as he wills.

Đaꝛa unſtillena ȝeſceaft ſtẏꝛinȝ ne mæȝ no ꝑeoꝛþan ȝeſtilled. ne eac onꝑend of ðam ꝛẏne ⁊ of þæꝛe endebẏꝛdneſſe þe him ȝeſet iſ. ac ſe anꝑealda hæfþ ealle hiſ ȝeſceafta ſꝑa mid hiſ bꝛidle beſanȝene. ⁊ ȝetoȝene. ⁊ ȝemanode ſꝑa þ̄ hi nauþeꝛ ne ȝeſtillan ne moton. ne eac ſꝑiþoꝛ ſtẏꝛian. þonne he him þæt ȝeꝛum hiſ ꝑealdleðeꝛeſ toſoꝛlæt. Sꝑa hæfð ſe ælmihtiȝa God ȝeheaþoꝛade ealle hiſ ȝeſceafta mid hiſ anꝑealde. þæt heoꝛa ælc ꝑind ꝑið oþeꝛ. and þeah ꝑꝛæþeð oþeꝛ þ̄ hie ne moton toſlupan. ac bið ȝeꝑeꝛfde eft to þam ilcan ꝛẏne þe hie æꝛ uꝛnon.

The motion of all active creatures cannot be stilled, nor even altered from their course, and from the arrangement which is provided for them. But he hath power over all his creatures; and, as with his bridle, confines, restrains, and admonishes them; so that they can neither be still, nor more strongly stir, than the space of his ruling reins permits. The Almighty God hath so coerced all his creatures with his dominion, that each of them striveth against the other; and yet is so wreathed with it, that they may not slide away from each other, but are turned again to that same course that they ran before.

And ſꝑa ꝑeoꝛþað eft ȝeednipade. ſꝑa hi hit faȝiað þ̄ ða ꝑiþeꝛꝑeaꝛdan ȝeſceafta æȝþeꝛ ȝe hie betꝑux him ꝑinnað. ȝe eac fæſte ſibbe betꝑux him healdað. Sꝑa nu fẏꝛ deð ⁊ ꝑæteꝛ. ⁊ ſæ ⁊ eoꝛþe. ⁊ maneȝa oþꝛa ȝeſceafta. þe beoð a ſꝑa unȝeðꝑæꝛa betꝑux him ſꝑa ſꝑa hi beoð. ⁊ þeah he beoð ſꝑa

Thus will it be again renewed. Thus he varies it, that although the elements of a contrary kind contend betwixt themselves, yet they also had a firm peace together. Thus do fire and water, now, and sea and earth, and many other substances. They will always be as discordant among themselves, as they are now;

ȝeþpæꞃa þætte no ꝥ an ꝥ hı maȝon ȝeꞃeꞃan beon. ac þẏ ꞃuꞃþoꞃ ꝥ heoꞃa ꞃuꞃþum nan buton oþꞃum beon ne mæȝ. Ac a ꞃceal þæt pıðeꞃpeaꞃde ꝥ oðeꞃ pıþeꞃpeaꞃde ȝemetȝıan.

and yet they are so harmonized, that they can not only be companions, but this further happens, that indeed none can exist without the rest. The one contrariety for ever restrains the other contrariety.

Spa nu hæꞃð ꞃe ælmıhteȝa God ꞃpıþe ȝeꞃceadpıꞃlıce ⁊ ꞃpıþe lımplıce ȝeꞃet ꝥ ȝepꞃıxle eallum hıꞃ ȝeꞃceaꞃtum. Spa nu lencten ⁊ hæꞃꞃeꞃt. on lencten hıt ȝꞃepð. and on hæꞃꞃeꞃt hıt ꞃealpað. ⁊ eꞃt ꞃumeꞃ ⁊ pınteꞃ. on ꞃumeꞃa hıt bıð peaꞃm. and on pıntꞃa ceald. Spa eac ꞃıo ꞃunne bꞃınȝð leohte daȝaꞃ. ⁊ ꞃe mona lıht on nıht. þuꞃh þæꞃ ılcan Godeꞃ mıht. Se ılca ꞃoꞃpẏꞃnð þæꞃæ ꞃæ ꝥ heo ne mot þone þeoꞃꞃcpold oꞃeꞃꞃtæppan þæꞃe eoꞃþan. Ac he hæꞃð heoꞃa meaꞃce ꞃpa ȝeꞃette. ꝥ hıe ne mot heoꞃe meaꞃce ȝebꞃædan oꞃeꞃ þa ꞃtıllan eoꞃþan.

So the Almighty God has most wisely and pertinently established the successive changes of all things. Thus now spring and harvest. In spring things grow: in harvest they become yellow. Again, summer and winter. In summer it is warm, and in winter cold. So the sun bringeth light days, and the moon enlightens the night, through the same Deity's might. So the same power admonishes the sea, that it must not overstep the threshold of the earth. But he hath appointed its boundaries, that it may not extend its limits over the quiet earth.

Mıd þam ılcan ȝeꞃece ıꞃ ȝeꞃeaht ꞃpıþe anlıc ȝepꞃıxle þæꞃ ꞃloðeꞃ ⁊ þæꞃ ebban þa ȝeꞃeteneꞃ þa he læt ꞃtandan þa hpıle þe he pıle. Ac þonne æꞃ þe he ꝥ ȝepealdleþeꞃ ꞃoꞃlæt þaꞃa bꞃıdla. þe he þa ȝe-

By the same government is the like interchange directed of the flood and the ebb. He permits this appointment to stand as long as he wills it. But then, if ever he should let go the reins of those bridles with

ſceaſta nu mid ȝebrid-
lode hæfð. þ ſeo þiþer-
þeardneſ. þe þe ær ẏmbe
ſprræcon. ȝif he ða læt
toſlupan. þonne forlæ-
tað hi þa ſibbe þe hi nu
healdað. ⁊ þinð heora ælc
on oþer æfter hiſ aȝe-
num þillan. ⁊ forlætað
heora ȝeferræðenne. ⁊
fordoð ealne þẏſne mid-
daneard. ⁊ þeorþað him-
ſelfe to nauhte. Se ilca
God ȝefeȝð mid freond-
ræðenne folc toȝæðere.
⁊ ſin hiȝſcipaſ ȝeſamnað
mid clænlicre luſe. De
ȝeȝæðerað frind ⁊ ȝefe-
ran þ hie ȝetreoplice
heora ſibbe ⁊ heora fre-
ondræðenne healdaþ. Eala
þ te ðiſ moncẏn þære ȝe-
ſæliȝ. ȝif heora mod þære
ſþa riht. ⁊ ſþa ȝeſtate-
lod. ⁊ ſþa ȝeendebẏrd.
ſþa ſþa þa oþre ȝeſceafta
ſindon:—*Boet.* p. 45 & 46.

which he has now restrained his creations, the contrariety, of which we have before spoken, if he were to allow it to escape, would destroy the peace that he now maintains. Each of them would contend with the other after his own will, and lose their combination, and destroy all this world, and bring themselves to nothing. The same God combines people in friendship together, and associates their families with purer love. He unites friends and companions, so that they truly retain their peace and attachment. How happy would mankind be from this, if their minds were as right and as established, and as well ordered, as those of other creatures are!

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17. *On Wisdom.*

Þiſdom iſ ſe hehſta
cræft. ⁊ ſe hæfð on him
feoþer oþre cræftaſ
þara iſ an þærſcipe. oþer
metȝunȝ. þridde iſ ellen.
feorþe rihtþiſneſ. Se
þiſdom ȝedeð hiſ luſi-

Wisdom is the highest virtue, and he hath in him four other virtues. One of these is prudence; another, moderation; the third is courage; the fourth is righteousness. Wisdom maketh

endaſ ꝑiſe. ⁊ ꝑeoꝛþe. ⁊ ȝemetfæſte. ⁊ ȝeþẏldiȝe. ⁊ ꝛihtꝑiſe. ⁊ ælceſ ȝodeſ þeaꝑaſ he ȝefẏllð ðone ðe hine lufað.

those that love it wise, and worthy, and constant, and patient, and righteous, and with every good habit filleth him that loveth it.

Ðæt ne maȝon don þa þe þone anꝑeald habbað þiſſe ꝑoꝛulde ne maȝon hi nænne cꝛæft foꝛȝifan þam þe hine lufiað of hioꝛa ꝑelan. ȝif hi hine on heoꝛa ȝecẏnde nabbað. Be þam iſ ſꝑiþe ſꝑeotol ꝥ þa ꝛican on ðam ꝑoꝛuldꝑelan nabbað nænne ſundoꝛ cꝛæft. Ac him bið ſe ꝑela utane cumen. ⁊ he ne mæȝ utane nauht aȝneſ habban.—*Boet.* p. 60.

They cannot do this who have the power of this world; nor can they give any virtue from their wealth to those who love them, if they have it not in their nature. From this it is evident, that the powerful in this world's wealth have no appropriate virtue from it; but their wealth comes to them from without, and they can have nothing from without which is their own.

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18. *The Natural Equality of Mankind**.

Hꝑæt ealle men hæfdon ȝelicne fꝛuman. foꝛþam hi ealle coman of anum fæðeꝛ ⁊ of anꝛe meðeꝛ. ealle hi beoð ȝit ȝelice acenneðe. niſ ꝥ nan ꝑundoꝛ. foꝛþam ðe an God iſ fæðeꝛ eallꝛa ȝeſceafta. foꝛþam he hi ealle ȝeſceop ⁊ ealꝛa ꝑelt. Se ſelþ þæꝛe ſunnan leoht. ⁊ ðam monan. ⁊

What! all men had a like beginning, because they all came from one father and one mother. They all are yet born alike. This is no wonder; because God alone is the father of all creatures. He made them all, and governs all. He gave us the sun's light, and the moon, and placed all the stars. He created men on the earth.

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* See the substance of this extract in Saxon Poetry, by king Alfred, Praxis, 24.

ealle tunȝla ȝeſet. He ȝeſceop men on eoꞃþan. ȝeȝaðeꞃoðe ða ſaula ⁊ ðone lichoman mið hiſ þam anþealðe. ⁊ ealle menn ȝeſceop emn æþele on ðæꞃe ꞃꞃuman ȝecẏnðe.

He has connected together the soul and the body by his power, and made all men equally noble in their first nature.

Hþi oꞃeꞃmoðiȝe ȝe ðonne oꞃeꞃ oþꞃe men ꞃoꞃ eoþꞃum ȝebẏꞃðum buton anþeoꞃce. nu ȝe nanne ne maȝon metan unæþelne. ac ealle ſint emn æðele. ȝiꞃ ȝe þillað þone ꞃꞃuman ſceaꞃt ȝeþencan. ⁊ ðone Scippenð. ⁊ ſiþþan eoþꞃeſ ælceſ acenneðneſſe. Ac þa ꞃẏht æþelo bið on þam moðe. næſ on þam ꞃlæſce. ſþa ſþa þe æꞃ ſæðon. Ac ælc mon ðe allunȝa unðeꞃþeoðeð bið unþeaþum. ꞃoꞃlæt hiſ ſceppenð. ⁊ hiſ ꞃꞃuman ſceaꞃt. ⁊ hiſ æþelo. ⁊ ðonan þẏꞃð anæþelað oð þ̄ he þẏꞃð unæþele:—*Boet.* p. 67.

Why then do ye arrogate over other men for your birth without works? Now you can find none unnoble. But all are equally noble, if you will think of your first creation and the Creator, and afterwards of your own nativity. Yet the right nobility is in the mind. It is not in the flesh, as we said before. But every man that is at all subjected to his vices, forsakes his Creator and his first creation, and his nobility; and thence becomes more ignoble than if he were not nobly born.

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19. *King Alfred's Philosophical Address to the Deity.*

Ɛala Dꞃẏhten. hu micel ⁊ hu þunðeꞃlic þu eaꞃð. þu þe ealle þine ȝeſceaꞃta. ȝeſeþenlice ⁊ eac unȝeſeþenlice þunðeꞃlice ȝeſceope ⁊ ȝeſceaðþiſlice heoꞃa þeltſt. ðu þe tiða

O Lord! how great and how wonderful art thou! Thou! that all thy creatures visible and also invisible hast wonderfully made, and wisely dost govern. Thou! who the courses of time,

ꝼꞃam mıddaneaꞃdeꞅ ꝼꞃuman oþ ðone ende endebẏꞃdlıce ȝeꞅetteꞅt. ꞅꝑa ꝥ te hı æȝþeꞃ ȝe ꝼoꞃð ꝼaꞃað. ȝe eꝼtcumaþ. þu þe ealle ða unꞅtıllan ȝeꞅceaꝼta to þınum ꝑıllan aꞅtẏꞃaꞅt. ⁊ ðu ꞅelꝼ ꞅımle ꞅtılle and unaꝑendedlıc ðuꞃhꝑunaꞅt.

from the beginning of the world to the end, hast established in such order, that from thee they all proceed, and to thee return. Thou! that all moving creatures stirrest to thy will, whilst thou thyself remainest ever tranquil and unchangeable.

Foꞃþamþe nan mıhtıȝꞃa þe nıꞅ. ne nan þın ȝelıca. ne þe nan neoddeaꞃꝼ ne læꞃde to ꝑẏꞃcanne ꝥ ꝥ ðu ꝑoꞃhteꞅt ac mıd þınum aȝenum ꝑıllan ⁊ mıd þınum aȝenum anꝑealde þu ealle ðınȝ ȝeꝑoꞃhteꞅt. ðeah ðu heoꞃa naneꞅ ne beþoꞃꝼte.

Hence none exists mightier than thou art: none like thee. No necessity has taught thee to make what thou hast made; but of thine own will, and by thine own power, thou hast created all things. Yet thou hast no need of any.

Sꝑıþe ꝑundeꞃlıc ıꞅ ꝥ ȝecẏnd þıneꞅ ȝodeꞅ ꝼoꞃþamþe hıt ıꞅ eall an. ðu ⁊ ðın ȝodneꞅ. ꝥ ȝod na uton cumen to þe. ac hıt ıꞅ ðın aȝen. ac eall ꝥ ꝑe ȝodeꞅ habbaþ on þıꞅꞅe ꝑoꞃulde. ꝥ uꞅ ıꞅ uton cumen. ꝥ ıꞅ ꝼꞃom þe. næꝼꞅt þu nanne andan to nanum þınȝe.

Most wonderful is the nature of thy goodness; for it is all one, thou and thy goodness. Good comes not from without to thee; but it is thine own, and all that we have of good in this world, and that is coming to us from without, proceeds from thee. Thou hast no envy towards any thing.

Foꞃþamþe nan cꞃæꝼtıȝꞃa ıꞅ ðonne þu. ne nan þın ȝelıca. ꝼoꞃþam þu ealle ȝod mıd þıneꞅ aneꞅ ȝeþeahte ȝeþohteꞅt ⁊ ȝeꝑoꞃhteꞅt. Ne bıꞅnode þe nan man. ꝼoꞃþam ðe nan æꞃ þe næꞅ. þaꞃa þe auht

None therefore is more skillful than thou art. No one is like thee; because thou hast conceived and made all good from thine own thought. No man has given thee a pattern; for none of these things existed

oððe nauht ꝑoꝑhte. Ac þu ealle þing ȝeꝑoꝑhteꝛt ꝛꝑiþe ȝode ⁊ ꝛꝑiþe fæȝene. ⁊ þu ꝛelf eaꝛt þ hehꝛte ȝod ⁊ þ fæȝeꝛneꝛte.

Spa ꝛꝑa þu ꝛelf ȝeþohteꝛt. þu ȝeꝑoꝑhteꝛt þiꝛne middan ȝeaꝛd. ⁊ hiꝛ pelꝛt ꝛꝑa ꝛꝑa. ðu pilt. ⁊ þu ꝛelf dælꝛt eall ȝod ꝛꝑa ꝛꝑa ðu pilt. ⁊ ealle ȝeꝛceaꝛta þu ȝeꝛceope him ȝelice. ⁊ eac on ꝛumum þingum unȝelice. ðeah þu ða ealle ȝeꝛceaꝛta ane naman ȝenemde. ealle þu nemdeꝛt toȝædene and hete ꝑoꝑuld. ⁊ þeah ðone anne noman ðu todældeꝛt on ꝓeopeꝛ ȝeꝛceaꝛta. an þæꝑa iꝛ eoꝑþe. oðeꝛ pæteꝛ. þꝑidde lẏꝛt. ꝓeopꝑþe ꝓẏꝛ. ælcum þaꝑa ðu ȝeꝛettꝛeꝛt hiꝛ aȝene ꝛundeꝛꝛtope. ⁊ þeah ælc iꝛ piþ oþꝛe ȝenemneð. ⁊ ꝛibꝛumlice ȝebunden mid þinum bebode. ꝛꝑa þ heoꝑa nan oþꝛeꝛ meaꝛnce ne oꝓeꝛeode. ⁊ ꝛe cẏle ȝeþꝑopode piþ ða hæto. ⁊ þ pæt piþ ðam dꝑẏȝium. eoꝑþan ȝecẏnd ⁊ pæteꝛeꝛ iꝛ cealð. ꝛie eoꝑþ iꝛ dꝑẏȝe ⁊ cealð. ⁊ þ pæteꝛ pæt ⁊ cealð. ꝛie lẏꝛt ðonne iꝛ ȝenemneð þ hio iꝛ æȝþeꝛ

before thee, to create any thing or not. But thou hast created all things very good and very fair; and thou thyself art the highest and the fairest good.

As thou thyself didst conceive, so hast thou made this world; and thou rulest it as thou dost will; and thou distributest thyself all good as thou pleasest. Thou hast made all creatures alike, or in some things unlike, but thou hast named them with one name. Thou hast named them collectively, and called them the world. Yet this single name thou hast divided into four elements. One of these is earth; another, water; the third, air; the fourth, fire. To each of these thou hast established his own separate position; yet each is classed with the other; and so harmoniously bound by thy commandment, that none of them intrudes on the limits of the other. The cold striveth with the heat, and the wet with the dry. The nature of the earth and water is to be cold. The earth is dry and cold; the water wet and cold. The air then is called either cold, or wet, or warm; nor is this

ȝe cealð. ȝe þæt. ȝe þeaꞃm. niꞃ hit nan þunðuꞃ. ꝼoꞃ-þamþe hio iꞃ ȝeꞃceapen on þam miðle betþux ðæꞃe ðꞃẏȝan ⁊ ðæꞃe cealðan eoꞃþan. ⁊ þam ha-tan ꝼẏꞃe. ꝥ ꝼẏꞃ iꞃ ẏꝼe-meꞃt oꝼeꞃ eallum þiꞃꞃum þoꞃuld ȝeꞃceaꝼtum.

a wonder, because it is made in the middle, between the dry and the cold earth, and the hot fire. The fire is the uppermost of all this world's creations.

Þunðoꞃlic iꞃ ꝥ þin ȝe-þeaht. ꝥ þu hæꝼꞃt æȝþeꞃ ȝe ðon. ȝe ða ȝeꞃceaꝼta ȝemæꞃꞃoðe betþux him. ȝe eac ȝemenȝðe þa ðꞃi-ȝan eoꞃþan ⁊ ða cealðan unðeꞃ þam cealðan þæ-teꞃe ⁊ ꝥ þætan. ꝥ þæt hneꞃce ⁊ ꝼloþenðe þæteꞃ hæbbe ꝼloꞃ on þæꞃe ꝼæꞃtan eoꞃðan. ꝼoꞃþam þe hit ne mæȝ on him ꞃelꝼum ȝeꞃtanðan. Ac ꞃeo eoꞃþe hit helt anð be ꞃumum ðæle ꞃþilȝð. ⁊ ꝼoꞃþam ꞃẏpe heo biþ ȝeleht ꝥ hio ȝꞃeþþ ⁊ bleþþ anð þeꞃt-maꞃ bꞃinȝþ. ꝼoꞃþam ȝiꝼ ꝥ þæteꞃ hi ne ȝeþþænðe. ðonne ðꞃuȝoðe hio ⁊ þuꞃðe toðꞃiꝼen mið þam þinðe ꞃþa ꞃþa ðuꞃt oððe axe.

Wonder-like is thy plan, which thou hast executed, both that created things should have limits between them, and also be intermingled; the dry and cold earth under the cold and wet water, so that the soft and flowing water should have a floor on the firm earth, because it cannot of itself stand. But the earth preserves it, and absorbs a portion, and by thus imbibing it the ground is watered till it grows and blossoms, and brings forth fruits. But if the water did not thus moisten it, the earth would be dried up, and driven away by the wind like dust and ashes.

Ne mihte nanþuht lib-benðeꞃ ðæꞃe eoꞃþan bꞃu-can. ne þæꞃ þæteꞃeꞃ. ne on nauþꞃum eaꞃðiȝan ꝼoꞃ cile. ȝiꝼ þu hi hþæt hþeȝu-ninȝa þiþ ꝼẏꞃ ne ȝemenȝ-

Nor could any living creature enjoy the earth, or the water, or any earthly thing, for the cold, if thou didst not a little intermix it with fire. Wonderful the skill

ðeſt. Þundoꞃlice cꞃæfte þu hit hæfſt ʒeſceapen þ̄ þ̄ fẏꞃ ne foꞃbæꞃnþ þ̄ þæteꞃ ⁊ ða eoꞃþan. nu hit ʒemenʒeð iſ þiþ æʒþeꞃ. ne eft þ̄ þæteꞃ and ſeo eoꞃþe eallunʒa ne aðþæſceþ þ̄ fẏꞃ. þæſ þæteꞃeſ aʒnu cẏþ iſ on eoꞃþan. ⁊ eac on lẏfte. ⁊ eft buſan þam ꞃoðoꞃe. Ac ðæſ fẏꞃeſ aʒen ſteðe iſ oſeꞃ eallum þoꞃuld ʒeſceaftum ʒeſeþenlicum. ⁊ þeah hit iſ ʒemenʒeð þiþ ealle ʒeſceafta. ⁊ ðeah ne mæʒ nane þaꞃa ʒeſceafta eallunʒa oꞃcuman. foꞃþamþe hit næfþ leafe ðæſ Ælmihtiʒan.

with which thou hast ordered that the fire should not burn the water and the earth. It is now mingled with both. Nor, again, can the water and the earth entirely extinguish the fire. The water's own country is on the earth, and also in the air, and again above the sky: but the fire's own place is over all the visible creatures of the world; and though it is mingled with all the elements, yet it cannot entirely overcome any of them; because it has not the leave of the Almighty.

Sio eoꞃþe ðonne iſ heſiʒꞃe ⁊ þiccꞃe þonne oþꞃa ʒeſceafta. foꞃþam hio iſ nioþoꞃ ðonne æniʒ oþꞃu ʒeſceaft buton þam ꞃoðoꞃe. foꞃþam ſe ꞃoðoꞃ hine hæfþ ælce ðæʒ utane ðeah he hiꞃe naþeꞃ ne ʒenealæce. on ælceꞃe ſtoþe he iſ hiꞃe emn neah. ʒe uſan. ʒe neoþon.

The earth, then, is heavier and thicker than the other elements, because it is lower than any other, except the sky. Hence the sky is every day on its exterior; yet it no where more approaches it, but in every place it is equally nigh both above and below.

Ælc ðaꞃa ʒeſceafta. þe þe ʒefẏꞃn æꞃ ẏmbe ſpꞃæcon. hæfþ hiſ aʒenne eaꞃð on ſundꞃon. ⁊ ðeah iſ ælc þiþ oþeꞃ ʒemenʒeð. foꞃþamþe nan ðaꞃa ʒeſceafta ne mæʒ bion bu-

Each of the elements that we formerly spoke about has its own station apart; and though each is mingled with the other, so that none of them can exist without the other, yet they are not per-

ton oþeꝛꝛe, ðeah hio un-ꝛpeotol ꝛie on ðæꝛe oþeꝛꝛe. ꝛpa ꝛpa nu pæteꝛ iꝛ ⁊ eoꝛþe ꝛint ꝛpiþe eaꝛ-ꝛoþe to ȝeceonne oððe to onȝitonne dÿꝛȝum mon-num on ꝛÿꝛe. ⁊ ꝛpa þeah hi ꝛint þæꝛ piþ ȝemenȝde. ꝛpa iꝛ eac þæꝛ ꝛÿꝛ on þam ꝛtanum ⁊ on þam pæteꝛe. ꝛpiþe eaꝛꝛoþ hape. ac hit iꝛ ðeah þaꝛa.

ceptible within the rest. Thus water and earth are very difficult to be seen, or to be comprehended by unwise men, in fire, and yet they are therewith commingled. So is also the fire in stones and water very difficult to be perceived; but it is there.

Ðu ȝebunde þ ꝛÿꝛ mid ꝛpiþe unabindendlicum ꝛacentum þ hit ne mæȝ cuman to hiꝛ aȝenum eaꝛde. þ iꝛ to þam mæꝛtan ꝛÿꝛe ðe oꝛeꝛ uꝛ iꝛ. þÿlæꝛ hit ꝛoꝛlæte þa eoꝛþan. ⁊ ealle oþꝛe ȝeꝛceaꝛta a-ꝛpindað ꝛoꝛ unȝemetli-cum cÿle. ȝiꝛ hit eallunȝa ꝛꝛom ȝepite.

Thou bindest fire with very indissoluble chains, that it may not go to its own station, which is the mightiest fire that exists above us; lest it should abandon the earth, and all other creatures should be destroyed from extreme cold, in case it should wholly depart.

Ðu ȝeꝛtaþoladeꝛt eoꝛ-þan ꝛpiþe pundoꝛlice ⁊ ꝛæꝛtlice þ hio ne helt on nane healꝛe. ne on nanum eoꝛþlic þinȝe ne ꝛtent. ne nanpuht eoꝛþliceꝛ hi ne healt. þ hio ne ꝛiȝe. ⁊ niꝛ hiꝛe. ðonne eþꝛe to ꝛeal-lanne oꝛ dune ðonne up.

Thou hast most wonderfully and firmly established the earth, so that it halts on no side, and stands on no earthly thing; but all earth-like things it holds, that they cannot leave it. Nor is it easier to them to fall off downwards than upwards.

Ðu eac þa þꝛieꝛealdan ꝛapla on ȝeþpæꝛum limum ꝛtÿꝛeꝛt. ꝛpa þ þæꝛe ꝛaple þÿlæꝛꝛe ne bÿþ on ðam

Thou also stirrest the threefold soul in accordant limbs, so that there is no less of that soul in the least

læftan fingre. ðe on eallum þam lichoman. for ði ic cpæþ þ sio sapul pæne þriofeald. forþamþe uþpitan secgaþ þ hio hæbbe ðrio gecýnd. an ðara gecýnda is þ heo biþ pilnigende. oþer þ hio biþ irsiende. þridde þæt hio biþ gesceadpis. tpa ðara gecýndu habbaþ netenu. spa same spa men. oþer ðara is pilnung. oþer is irsung. ac se mon ana hæfþ gesceadpisnesse. nalles nan oðru gesceaft. forþi he hæfþ oferþungen ealle ða eorþlican gesceafta mid geþeahte ⁊ mid andgite. forþam seo gesceadpisnes sceal pealdan ægþer ge ðære pilnunga ge þæs ýrres. forþam hio is sýnderlic cræft ðære saple.

finger than in all the body. By this I know that the soul is threefold, because philosophers say that it hath three natures. One of these natures is, that it desires; another, that it becomes angry; the third, that it is rational. Two of these natures animals possess the same as men: one is desire, the other is anger. But man alone has reason, no other creature has it. Hence he hath excelled all earthly creatures in thought and understanding; because reason shall govern both desire and wrath. It is the distinguishing virtue of the soul.

Spa þu gesceope þa saple þ hio sceolde ealne peg hpearfian on hire selfne. spa spa eall þes rodor hpeorfþ. oððe spa spa hpeol onhpeorfþ. smeagende ýmb hire sceoppend. oððe ýmbe hi selfe. oððe ýmbe ðas eorþlican gesceafta. ðonne hio þonne ýmbe hire scippend smeaþ. ðonne bið hio ofer hire selfne. Ac

Thou hast so made the soul, that she should always revolve upon herself, as all this sky turneth, or as a wheel rolls round, inquiring about her Creator or herself, or about the creatures of the earth. When she inquireth about her Creator, she rises above herself; when she searches into herself, then she is within herself; and she becomes below herself

þonne hio ẏmbe hi ſelfe ſmeað. ðonne bið hio on hiſe ſelfſe. And under hiſe ſelfſe hio biþ þonne. ðonne heo lufaþ þaſ eorþlican þing. ⁊ ðara pundraþ.

when she loves earthly things, and wonders at them.

Hpæt þu Dpihten forgeafe þam ſaplum eard on hioſonum. ⁊ him þær giſſt peorþlice giſa. ælcere be hiſe geearnunge. ⁊ gedeſt ꝥ he ſcinaþ ſpiþe beorhte. ⁊ ðeah ſpiþe miſtlice birhtu. ſume beorhtor. ſume unbẏrhtor. ſpa ſpa ſteorran. ælc be hiſ geearnunga.

Thou, O Lord! wilt grant the soul a dwelling in the heavens, and wilt endow it there with worthy gifts, to every one according to their deserts. Thou wilt make it to shine very bright, and yet with brightness very various; some more splendidly, some less bright, as the stars are, each according to his earning.

Hpæt þu Drihten gegæderaſt ða hioſonlicon ſapla ⁊ ða eorþlican lichoman. ⁊ hi on ðiſſe porulde gemengeſt ſpa ſpa hi from ðe hider comon. ſpa hi eac to ðe hionan fundiaþ. Ðu fẏldeſt þaſ eorþan mid miſtlicum cẏnrenum netena. ⁊ hi ſiþþan aſeope miſtlicum ſæde treopa ⁊ pẏrta.

Thou, O Lord! gatherest the heaven-like souls, and the earth-like bodies; and thou minglest them in this world, so that they come hither from thee, and to thee again from hence aspire. Thou hast filled the earth with animals of various kinds, and then sowed it with different seeds of trees and herbs.

Forgif nu Drihten urum modum ꝥ hi moton to þe aſtigan þurh ðaſ earfoþu þiſſe porulde. ⁊ of þiſſum biſegum to þe cuman. ⁊ openum eagum ureſ moderſ pe moten geſeon ðone æþelan æpelm

Grant now, O Lord! to our minds that they may ascend to thee from the difficulties of this world; that from the occupations here, they may come to thee. With the opened eyes of our mind may we behold the noble fountain

ealꞃa ȝoda. ꝥ eaꞃt Ðu. Foꞃȝiꝼ uꝼ ðonne hale eaȝan uꞃeꝼ modeꝼ. ꝥ ꝑe hi þonne moton aꝼæꝼtnian on þe. ⁊ todꞃiꝼ þone miꝼt ðe nu hanȝaþ beꝼoꞃan uꞃeꝼ modeꝼ eaȝum. ⁊ onliht þa eaȝan mid ðinum leohte. ꝼoꞃþam þu eaꞃt ꝼio biꞃhtu þæꝼ ꝼoþan leohteꝼ. ⁊ þu eaꞃt ꝼeo ꝼeꝼte ꞃæꝼt ꝼoþꝼæꝼtꞃa. and þu ȝedeꝼt ꝥ hi þe ȝeꝼeoþ. þu eaꞃt ealꞃa þinȝa ꝼꞃuma ⁊ ende. Ðu bꞃiꝼt ealle þinȝ buton ȝeꝼꝑince. Ðu eaꞃt æȝþeꞃ ȝe ꝑeȝ. ȝe ladþeoꝑ. ȝe ꝼio ꝼtoꝑ þe ꝼe ꝑeȝ to liȝþ. þe ealle men to ꝼundiaþ:.—*Alfr. Boet.* p. 77—80.

of all good! Thou art this. Give us, then, a healthy sight to our understanding, that we may fasten it upon thee. Drive away this mist that now hangs before our mental vision, and enlighten our eyes with thy light: for thou art the brightness of the true light. Thou art the soft rest of the just. Thou causest them to see thee. Thou art the beginning of all things, and their end. Thou supportest all things without fatigue. Thou art the path and the leader, and the place to which the path conducts us. All men tend to thee.

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20. *An Exhortation to seek for Felicity by Communion with God*.*

Ꝑel la men ꝑel. ælc þaꞃa þe ꝼꞃeo ꝼie ꝼundiȝe to ðam ȝoode. ⁊ to ðam ȝeꝼælþum. ⁊ ꝼe þe nu ȝehæꝼt ꝼie mid ðæꞃe unnÿttan luꝼe þiꝼꝼe middan ȝeaꞃdeꝼ. ꝼece him ꝼꞃeodom hu he mæȝe becuman to þam ȝeꝼælþum. ꝼoꞃþam ꝥ iꝼ ꝼio an ꞃæꝼt eallꞃa uꞃꞃa

Well! O men! Well: every one of you that be free, tend to this good, and to this felicity: and he that is now in bondage with the fruitless love of this world, let him seek liberty, that he may come to this felicity. For this is the only rest of all our labours. This is the

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* The substance of this is written in metre by king Alfred. See Praxis, extract 25.

ȝeſpınca. ſıo an hẏþ bẏþ ſımle ſmẏltu æfteꞃ eallum ðam ẏſtum ⁊ ðam ẏþum uꞃꞃa ȝeſpınca. ꝥ ıſ ſeo an fꞃıðſtop ⁊ ſıo an fꞃofeꞃ eꞃmınȝa æfteꞃ ðam eꞃmðum þıſſeſ anðpeaꞃðan lıfeſ.

Ac þa ȝẏlðenan ſtanaſ. ⁊ þa ſeolfꞃenan. ⁊ ælceſ cẏnneſ ȝımmaſ. ⁊ eall þeſ anðpeaꞃða pela. ne onlıhtaþ hı nauht þæſ moðeſ eaȝan ne heoꞃa ſceaꞃpneſſe nauht ȝebetaþ to ðæꞃe ſceapunȝa ðæꞃe ſoþan ȝeſælþe. ac ȝet ſpıþoꞃ he ablenðaþ þæſ moðeſ eaȝan. ðonne hı hı aſcıꞃpan. foꞃþam ealle þa þınȝ ðe heꞃ lıcıaþ on þıſum anðpeaꞃðum lıfe. ſınt eoꞃþlıce. foꞃ ðẏ hı ſınt fleonðe. Ac ſıo punðoꞃlıce beoꞃhtneſ. ðe ealle ðınȝ ȝebıꞃht ⁊ eallum pelt. nẏle ꝥ þa ſapla foꞃpeoꞃþan. ac pıle hı onlıhtan. Lıf ðonne hpelc mon mæȝe ȝeſıon ða bıꞃhtu þæſ heofenlıcan leohteſ mıð hluttꞃum eaȝum hıſ moðeſ. ðonne pıle he cpeþan ꝥ ſıo beoꞃhtneſ þæꞃe ſunnan ſcıman ſıe þæſ æꞃ neſ to metanne pıþ þa ecan bıꞃhtu Loðeſ:—*Alfred's Boet.* p. 87.

only port always calm after the storms and billows of our toils. This the only station of our peace; the only comforter of grief after all the sorrows of the present life.

The golden stones and the silvery ones, and jewels of all kinds, and all the riches before us, will not enlighten the eyes of the mind, nor improve their acuteness to perceive the appearance of the true felicity. They rather blind the mind's eyes than make them sharper, because all things that please here, in this present life, are earthly; because they are flying. But the admirable brightness that brightens all things and governs all, will not destroy the soul, but will enlighten it. If, then, any man could perceive the splendour of the heavenly light with the pure eyes of his mind, he would then say that the radiance of the shining of the sun is not superior to this—is not to be compared to the everlasting brightness of God."

21. *The Effect of Vices on the Characters of Men.*

Ac ſpa ſpa manna ȝoðneſ hi aheſþ oſeſ þa menniſcan ȝecýnð. to þam ꝥ hi beoþ Goðaſ ȝenemneðe. ſpa eac hioſa ýſelneſ apýſpþ hi unðeſ ða menniſcan ȝecýnð. to þam ꝥ hi bioþ ýſele ȝehatene.

But as the goodness of men raiseth them above human nature, to the (height) that they may be called Gods; so also their evilness converts them into something below human nature, to the degree that they may be named devils.

Ðæt þe cþeþaþ ſie nauht. Foſþam ȝif ðu ſpa ȝeþlætne mon metſt ꝥ he biþ ahþeſſeð fſom ȝoðe to ýſele. ne miht ðu hine na mið ſihte nemnan man. ac neat. Gif þu þonne on hþilcum men onȝitſt. ꝥ he biþ ȝitſeſe ⁊ ſeaſeſe. ne ſcealt þu hine na hatan man. ac þulf. And þone ſeþan þe biþ þþeoſteme. þu ſcealt hatan hund. nallaſ mann. And þone leaſan lýteȝan. þu ſcealt hatan fox. næſ mann. And ðone unȝemetlice moðeȝan ⁊ uſſiende. ðe to micel ne anðan hæfþ. ðu ſcealt hatan leo. næſ mann. And þone ſænan. þe biþ to ſlaþ. ðu ſcealt hatan aſſa ma þonne man. And þone unȝemetlice eaſȝan. þe him onðſæt maſe þonne he þuſſe. þu miht hatan haſa. ma ðonne man.

This we say should not be so: for if thou findest a man so corrupted, as that he be warped wholly from good to evil, thou canst not with right name him a man, but a beast. If thou perceivest of any man that he be covetous, and a plunderer, thou shalt not call him a man, but a wolf. And the fierce person that is restless, thou shalt call a hound, not a man. And the false, crafty one, a fox. He that is extremely moody, and enraged, and hath too great fury, thou shalt call a lion, not a man. The slothful that is too slow, thou shalt term an ass more than a man. The unseasonably fearful person, who dreads more than he needs, thou mayest call a hare, rather than man.

And þam unȝeſtæþ þeȝan and ðam hælȝan. þu miht ſecȝȝan þ̄ hi biþ þinde ȝehcna oððe unſtillum fuȝelum. ðonne ȝemetfæſtum monnum. And þam þe ðu onȝitſt þ̄ he liþ on hiſ lichaman luſtum. þ̄ he bið anlicoſt fettum ſþinum. þe ſimle þillnaþ licȝan on fulum ſolum. and hi nyllaþ aſpyliȝan on hluttrum þæterum. Ac þeah hi ſeldum hþonne beſþemde þeorþon. ðonne ſleaþ he eft on þa ſolu and beþealþiaþ þær on. —*Alfr. Boet.* p. 113 & 114.

Thou mayest say of the inconstant and light-minded, that they are more like the winds or the unquiet fowls, than steady men. And if thou perceivest one that pursues the lusts of his body, he is most like fat swine, who always desire to lay down in foul soils, and will not wash themselves in clear waters; or if they should, by a rare chance, be swimming in them, they throw themselves again on their mire and wallow therein.

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22. *On the Will.*

Ic þolde ðe acſian hþæþer þe ænigne frydom habban oððe ænigne anþeald hþæt þe don. hþæt þe ne ne don. ðe ſio ȝodcunde forþetiohhunȝ oþþe ſio þyrd uſ nede to ðam þe þe þillen:

"I would ask thee, whether we have any freedom or any power, what we should do, or what we should not do; or does the divine preordination or fate compel us to that which we wish?"

Ða cþæþ he. Þe habbaþ micelne anþeald. niſ nan ȝeſceadþiſ ȝeſceaft þ̄ næbbe frieodom. ſe þe ȝeſceadþiſneſſe hæfþ. ſe mæȝ deman ⁊ toſceadan

Then said he, "We have much power. There is no rational creature which has not freedom. He that hath reason may judge and discriminate what he should

hpæt he pilnian sceal ⁊ hpæt he onscunian sceal. ⁊ ælc mon hæfþ ðone frioðom. þ he pat hpæt he pile hpæt he nele. anð ðeah habbað ealle ge-sceaðpise gesceafta ge-licne frÿðom. Englas habbaþ rihte domas ⁊ goðne pillan. ⁊ eall hpæt hi pillniaþ hi begitaþ spiþe eaþe. forþæm þe hi nanes poges ne pillniaþ. Nis nan gesceaft þe hæbbe frÿðom ⁊ gesceaðpis-nesse buton englum ⁊ mannum. Ða men habbaþ simle frÿðom. þÿ maran þe hi heora moð near goð-cunðum ðingum lætaþ. ⁊ habbaþ ðæs þÿ læssan frÿðom. þe hi heora moðes pillan near ðisse poruld are lætaþ. Nab-baþ hi nænne frÿðom ðonne hi hiora agnum pil-lum hi sÿlfe unþeapum unðerþeoðaþ. ac sona spa hi heora moð apenðaþ from goðe, spa peorþaþ he ablende mið unpis-dome.

will; and what he should shun; and every man hath this freedom, that he knows what he should will, and what he should not will. All rational creatures have a like freedom. Angels have right judgements, and good will; and all that they desire they obtain very easily, because they wish nothing wrong. But no creature hath free-dom and reason, except angels and men. Men have always freedom; and the more of it, as they lead their minds towards divine things. But they have less freedom when they incline their minds near to this world's wealth and honours. They have no freedom when they them-selves subject their own wills to the vices; but so soon as they turn away their mind from good, they are blinded with unwiseness."

Cpæþ ic. Sum tima hæfþ spiþe geðrefeð. Ða cpæþ he. Hpæt is se. Ða cpæþ ic. Hit is þ þ þu segist þ God sÿlle ællcum frÿðom spa goð to ðonne. spa

I said, "I am sometimes very much disturbed." Quoth he, "At what?" I answered, "It is at this which thou sayest, that God gives to every one freedom to do evil

ỳfel. fpæþeƿ he ƿille. and þu ƿeȝft eac ꝑ God ƿite ælc þinȝ æneƿ hit ȝeꝑỳnþe. ⁊ þu ƿeȝft eac ꝑ nan þinȝ ꝑỳnþe bute hit God ƿille oððe ȝeþafiȝe. ⁊ ðu ƿeȝft ꝑ hit ƿċỳle eall fanan fra ȝetiohhoð habbe. Nu punðne ic þæf hꝑỳ hi ȝeþafiȝe ꝑ þa ỳfelan men habban þone fnỳðom ꝑ hi maȝon ðon fra ȝoð fra ỳfel fpæþeƿ fra hi ƿillan. ðonne he æƿ pat ꝑ hi ỳfel ðon ƿillaþ.

Then quoth he, "I may very easily answer thee this remark. How would it now look to you, if there were any very powerful king, and he had no freemen in all his kingdom, but that all were slaves?"

Ða cpæþ he. Ic þe mæȝ fpiþe eaþe ȝeandꝑỳnðan þæf fpelleƿ. Du polde he nu locian ȝif hꝑỳlc fpiþe nice cỳninȝ pæne ⁊ næfde nænne fnỳne mon on eallon hif nice. ac pænon ealle þeope.

Then said I, "It would not seem to me right, nor also reasonable, if servile men only should attend upon him."

Ða cpæþ ic. Ne þuhte hit me nauht nihtlic. ne eac ȝenifenlic. ȝif him fceolðan þeope men þeniȝan.

Then quoth he, "What would be more unnatural, than if God in all his kingdom had no free creatures under his power? Therefore he made two rational creatures free; angels and men. He gave them the great gift of freedom. Hence they could do

Ða cpæþ he. Dpæt pæne unȝecỳndlicne. ȝif God næfde on eallum hif nice nane fnifze fceaft unðeþ hif anpealde. foþþæm he ȝefceop tpa ȝefceaðpiran ȝefceafta fnio. enȝlaf ⁊ men. þam he ȝeaf micle ȝife fneodomef. ꝑ hi mof-

as well as good, whichsoever he will; and thou sayest also, that God knoweth every thing before it happens; and thou also sayest, that nothing happens but that God wills or consents to it: and thou sayest that it should all go as he has appointed. Now I wonder at this: why he should consent that evil men should have freedom, that they may do evil as well as good, whichsoever they will, when he knew before that they would do evil."

ton don ſpa ȝod ſpa ẏfel ſpæþoꝛ ſpa hi poldon. he ſælde ſpiþe ꝼæſte ȝiꝼe ⁊ ſpiþe ꝼæſte æ mid þæꝛe ȝiꝼe ælcum menn oþ hiſ ende. ꝥ iſ ſe ꝼꝛẏdom. þæt te mon mot don ꝥ he pile. and ꝥ iſ ſio æ ꝥ ȝilt ælcum men be hiſ ȝepẏꝛhtum æȝþeꝛ ȝe on ðiſſe poꝛulde ȝe on þæꝛe topeaꝛdan ſpa ȝod ſpa ẏfel ſpæþeꝛ he deþ. ⁊ men maȝan beȝitan þuꝛh þone ꝼꝛẏdom ſpa hpæt ſpa he pillaþ. buton deaþ hi ne maȝon ꝼoꝛcẏꝛꝛan æc hi hine maȝon mid ȝodum peoꝛcum ȝelettan ꝥ he þẏ lateꝛ cẏmþ. ȝe ꝼuꝛþum oþ oꝛeldo hi hine hpilum lettaþ ȝiꝼ mon to ȝodum peoꝛce ne onhaȝie habbe ȝodne pillan.—*Alfr. Boet.* p. 140—142.

evil as well as good, whichsoever they would. He gave this very fixed gift, and a very fixed law with that gift, to every man unto this end. The freedom is, that man may do what he will: and the law is, that he will render to every man according to his works, either in this world or in the future one; good or evil, whichsoever he doeth. Men may obtain through this freedom whatsoever they will; but they cannot escape death, though they may by good conduct hinder it, so that it shall come later. Indeed they may defer it to old age, if they don't want good will for good works."

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23. *Cædmon's Poetical Paraphrase on that Part of Genesis which relates to the Fall of the Angels.* Written before A.D. 680 *.

Uſ iſ ꝛiht micel †.
ðæt þe ꝛodeꝛa þeaꝛd.

To us it is much right
That we the heavens' Ruler,

* See Turner's *History of the Anglo-Saxons*, 8vo, 1820, vol. iii. p. 302 and 355; and this Grammar, in Prosody, p. 231, note [22].

† The general division of lines is here followed, as denoted by the punctuation in the edition of Cædmon published by Junius in 1655. The letters of alliteration will be easily discovered by the rules given in Prosody.

þeɲeða þulðoɲ Liniȝ.	The hosts' glorious King,
þoɲðum heɲiȝen.	With words should praise,
moðum luɲien:·	With minds should love.
He iſ mæȝna ſþeð.	He is in power abundant,
heaɲoð ealɲa heah ȝe-	High head of all creatures,
Fɲea ælmihtiȝ:· [ſceaɲta.	Almighty Lord! [ginning
Næſ him fɲuma æfɲe.	There was not to him ever be-
oɲ ȝeþoɲðen.	Nor origin made;
ne nu enðe cẏmþ.	Nor now end cometh
ecean Dɲihtneſ.	Of the eternal Lord! [ful
ac he bið á ɲice.	But he will be always power-
oɲeɲ heoɲen ſtolaſ.	Over heaven's seats
heaȝum þɲẏmmum.	In high majesty. [ous,
ſoðfæſt ⁊ ſþið feɲom.	Truth-fast and very strenu-
ſþeȝl-boſmaſ heolð:·	Ruler of the bosoms of the
Þa þæɲon ȝeſette.	Then were they set [sky!
þiðe ⁊ ſiðe.	Wide and ample,
þuɲh ȝeþealð Loðeſ.	Through God's power,
þulðɲeſ beaɲnum.	For the children of glory,
ȝaſta þeaɲðum:·	For the guardians of spirits:
Hæfðon ȝleam ⁊ ðɲeam.	They had joy and splendour,
anð heoɲa oɲðfɲuman.	And their beginning-origin,
enȝla þɲeataſ.	The hosts of angels;
beoɲhte bliſſe.	Bright bliss
þæſ heoɲa blæð micel.	Was their great fruit.
þeȝnaſ þɲẏmfæſte.	The illustrious ministers
þeoðen heɲeðon.	Praised the King:
ſæȝðon luſtum loſ.	They said willingly praise
heoɲa liſ fɲean. [um.	To their life-Lord; [virtues,
ðemðon ðɲihteneſ ðuȝeþ-	They obeyed domination with
þæɲon ſþiðe ȝeſæliȝe.	They were very happy;
ſẏnna ne cuþon.	Sins they knew not,
fiɲena fɲemman.	Nor to frame crimes:
ac hie on fɲiðe liſðon.	But they in peace lived
ece mið heoɲa alðoɲ.	With their Eternal Elder.
elleſ ne onȝunnon.	Otherwise they began not
ɲæɲan on ɲoðeɲum.	To rear in the sky,
nẏmþe ɲiht ⁊ ſoð.	Except right and truth,

æꞃ ðon enȝla ꝑeaꞃð.	Before the angels' Ruler,
ꝼoꞃ oꝼeꞃhẏȝðe.	For pride
ðæl on ȝeðꝑilðe.	Divided them in error.
noldon ðꞃeoȝan lenȝ.	They would not prolong
heoꞃa ꞃelꝼꞃa ꞃæð.	Council for themselves!
ac hie oꝼ ꞃibluꝼan.	But they from self-love
Ꞇoðeꞃ ahꝑuꞃꝼon:·	Throw off God's.
Ꝼæꝼðon ȝielp micel.	They had much pride
ðæt hie ꝑið Dꞃihtne.	That they against the Lord
ðælan meahton.	Would divide
ꝑuldoꞃ-ꝼæꞃtan ꝑic.	The glorious place,
ꝑeꞃoðeꞃ þꞃẏmme	The majesty of their hosts,
ꞃið ⁊ ꞃꝑeȝl-toꞃht.	The wide and bright sky.
him þæꞃ ꞃaꞃ ȝelamp.	To him there grief happened,
æꝼꞃt ⁊ oꝼeꞃhẏȝð.	Envy and pride;
⁊ þæꞃ enȝleꞃ mod.	To that angel's mind
þe þone unꞃæð.	That this ill counsel
onȝan æꞃeꞃt ꝼꞃemman.	Began first to frame,
ꝑeꝼan ⁊ ꝑeccean	To weave and wake.
þa he ꝑoꞃðe cꝑæð.	Then he words said,
niþeꞃ oꝼþẏꞃꞃteð.	Darkened with iniquity,
ðat he on noꞃð ðæle.	That he in the north part
ham ⁊ heahꞃetl.	A home and high seat
heoꝼena ꞃiceꞃ.	Of heaven's kingdom
aȝan ꝑolðe:·	Would possess.
þa ꝑeaꞃð ẏꞃꞃe Ꞇoð.	Then was God angry,
⁊ þam ꝑeꞃoðe ꝑꞃað.	And with the host wroth
þe he æꞃ ꝑuꞃðoðe	That he before esteemed
ꝑlite ⁊ ꝑuldꞃe.	Illustrious and glorious.
Sceop þam ꝑeꞃloȝan	He made for those perfidious
ꝑꞃæclicne ham.	An exiled home,
ꝑeoꞃce to leane.	A work of retribution,
helle heaꝼaꞃ.	Hell's groans
heaꞃðe niðaꞃ.	And hard hatreds.
heht ꝥ ꝑite-huꞃ.	Our Lord [house
ꝑꞃæcna bidan.	Commanded the punishment
ðeop ðꞃeamaleaꞃ.	For the exiles to abide,
Dꞃihten uꞃe.	Deep, joyless,

ȝaſta ꝑeaꞃðaſ:·	The rulers of spirits.
Þa he hıt ȝeaꞃe ꝑıſte.	When he it ready knew
ſẏnnıhte beſeald.	With perpetual night foul,
ſuſle ȝeınnod.	Sulphur including,
ȝeond ꝼolen ꝼẏꞃe.	Over it full fire
and ꝼæꞃcẏle.	And extensive cold,
ꞃèce ⁊ ꞃeade leȝe.	With smoke and red flame,
heht ða ȝeond.	He commanded them over
ðat ꞃædleaſe hoꝼ.	The mansion, void of council,
ꝑeaxan ꝑıte bꞃoȝan :·	To increase the terror punishment.
Hæꝼdon hıe ꝑꞃoht ȝeteme.	They had provoked accusation;
ȝꞃımme ꝑıð God ȝeſomnod :·	Grim against God collected
Hım þæſ ȝꞃım lean becom.	To them was grim retribution come.
cꝑædon þ heo ꞃıce.	They said that the kingdom
ꞃeðe mode.	With fierce mind
aȝan ꝑoldan.	They would possess,
and ſꝑa eaðe meahtan :·	And so easily might.
Hım ſeo ꝑen ȝeleah.	Them the hope deceived,
ſıððan Ꝑaldend hıſ.	After the Governor
heoꝼona heah Lınınȝ.	The heaven's high King,
honda æꞃæꞃde.	His hands uprear'd
hehſte ꝑıð þam heꞃȝe.	Highest against the crowd;
ne mıhton hẏȝeleaſe.	Nor might the void of mind,
mæne ꝑıð metode.	Vile against their Maker,
mæȝẏn bꞃẏttıȝan.	Enjoy might.
ac hım ſe mæꞃa mod ȝebælc ꝼoꞃbıȝde:·	Their loftiness of mind departed,
[tꝑæꝼde.	Their pride was diminished.
Þa he ȝebolȝen ꝑeaꞃð.	Then was he angry;
beſloh ſẏn ſceaþan.	He struck his enemies
ſıȝoꞃe ⁊ ȝeꝑealde.	With victory and power,
dome ⁊ duȝeðe.	With judgment and virtue,
and dꞃeame benam.	And took away joy;
hıſ ꝼeond ꝼꞃıðo.	Peace from his enemies,
and ȝeꝼean ealle.	And all pleasure:

toꞃhte tiꞃe.	Illustrious Lord!
anð hiꞃ toꞃn ʒeþꞃæc.	And his anger wreaked.
on ʒeꞃacum ꞃþiðe.	On the enemies greatly,
ꞃelꞃeꞃ miħtum.	In their own power
ꞃtꞃenʒum ꞃtiepe.	Deprived of strength.
hæꞃðe ꞃtẏꞃne moð.	He had a stern mind;
ʒeʒꞃemeð ʒꞃẏmme.	Grimly provoked;
ʒꞃap on þꞃaðe.	He seized in his wrath
ꞃáum ꞃolmum.	On the limbs of his enemies,
⁊ him on ꞃæðm ʒebꞃæc.	And them in pieces broke,
ẏꞃ on moðe.	Wrathful in mind:
eðele beꞃcẏꞃeðe.	He deprived of honour
hiꞃ þiðeꞃbꞃecan.	His adversaries,
þuldoꞃ ʒeꞃtealðum.	From the stations of glory.
Sceop þa ⁊ ꞃcẏꞃeðe	He made and cut off,
Scẏppenð uꞃe.	Our Creator!
oꞃeꞃhiðiʒ cẏn.	The proud race
enʒla oꞃ heoꞃnum.	Of angels from heaven;
þæꞃ leaꞃ þeꞃoð.	The faithless host.
Þaldenð ꞃende.	The Governor sent
laðþendne heꞃe.	The hated army
on lanʒne ꞃið.	On a long journey,
ʒeomꞃe ʒaꞃtaꞃ.	With sorrowful spirits.
þæꞃ him ʒẏlp ꞃoꞃoð.	To them was glory lost,
beot ꞃoꞃboꞃꞃten.	Their threats broken,
anð ꞃoꞃbiʒeð þꞃẏm.	Their majesty curtailed,
þlite ʒeþemmeð.	Stained in splendour:
heo on þꞃace ꞃẏððan.	They in exile afterwards
ꞃeomoðon ꞃþeaꞃte.	Pressed on their black
ꞃiðe ne þoꞃꞃton.	Way, they needed not
hluðe hlihhan.	Loud to laugh;
ac heo hell tꞃeʒum.	But they in hell's torments
þeꞃiʒe þunoðon.	Weary remained,
anð þean cuðon.	And knew woe,
ꞃáꞃ ⁊ ꞃoꞃʒe.	Sad and sorry:
ꞃuꞃl þꞃoþeðon.	They endured sulphur,
þẏꞃtꞃum beþeahte.	Covered with darkness,

þeapl æfteplean.	A heavy recompense,
þæf þe heo onginnon.	Because they had begun
pið Gode pinnan.	To fight against God.

Cædmon. p. 1 & 2.

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24. *On the Natural Equality of Mankind*.*

Đæt eoplþpaplan.	The citizens of earth,
ealle hæfden.	Inhabitants of the ground,
fold buende.	All had
fpuman gelicne.	One like beginning.
hi of anum tpæm.	They of two only
ealle comon.	All came;
pepe ȝ pife.	Men and women,
on poplulde innan.	Within the world.
and hi eac nu get.	And they also now yet
ealle gelice.	All alike
on poplulde cumaþ.	Come into the world,
plance ȝ heane.	The splendid and the lowly.
Nif þ nan punder.	This is no wonder,
forþæm pitan ealle.	Because all know
ðæt an God if.	That there is one God
ealpa gefceaftga.	Of all creatures;
Fpea moncynnef.	Lord of mankind:
Fæder ȝ Scippend.	The Father and the Creator;
fe þæpe funnan leoht.	Who the sun's light
felef of heofonum.	Giveth from the heavens;
monan ȝ þyf.	The moon, and this
mæpum fteoplum.	Of the greater stars.
fe gefceop.	He made
men on eoplþan.	Men on the earth;
and gefamnade.	And united
faple to lice.	The soul to the body.
ætfpuman æpeft.	At the first beginning

* This agrees in substance with the prose; see Praxis, Ext. 18. p. 299.

ꝑolc unꝺeꝛ polcnum.
emn æꝺele ȝeꝛceop.
æȝhꝑilcne mon :·

Ðꝑý ȝe ꝺonne æꝛꝛe.
oꝛeꝛ oꝺꝛe men.
oꝛeꝛmoꝺiȝen.
buꝺon anꝺꝺeoꝛnce.
nu ȝe unæꝺelne.
æniȝ ne meꝺaꝺ:·
Ðꝺý ȝe eoꝛ ꝺoꝛ æꝺelum.
up ahebben nu:·
On ꝺæm moꝺe biꝺ.
monna ȝehꝑilcum.
Ða ꝑihꝺ æꝺelo.
Ðe ic ꝺe ꝑecce ýmb
naleꝛ on ꝺæm ꝛlæꝛce.
ꝑolꝺ buenꝺna:·
Ac nu æȝhꝑilc mon.
Ðe miꝺ ealle biꝺ.
hiꝛ unꝺeapum.
unꝺeꝛ-ꝺieꝺeꝺ.
he ꝺoꝛlæꝺ æꝛeꝛꝺ.
liꝼeꝛ ꝛꝛumꝛceaꝛꝺ.
anꝺ hiꝛ aȝene.
æꝺelo ꝛꝛa ꝛelꝼe.
anꝺ eac ꝺone Fæꝺeꝛ.
ꝺe hine æꝺ ꝛꝛuman ȝe-
ꝺoꝛnꝺæm hine. [ꝛceop.
anæꝺelaꝺ.
ælmihꝺiȝ Ꝺoꝺ.
Ðæꝺ he unæꝺele.
á ꝺoꝛnꝺ ꝺanan ꝑýꝛnꝺ.
on ꝺeoꝛnulꝺe.
ꝺo pulꝺne ne cýmꝺ:·

Alfr. Boet. p. 171 & 172.

The folk under the skies
He made equally noble
Every sort of men.

Why then do ye ever
Over other men
Thus arrogate
Without cause?
Now you do not find
Any not noble.
Why do ye for nobility
Now exalt yourselves?
In the mind
Of every man
Is the true nobility [of;
That I have spoken to thee
Not in the flesh
Of the inhabitants of earth.
But yet every man
That is by all
His vices
Brought into subjection,
First abandons
His origin of life,
And his own
Nobility from himself;
And also the Father
Who him at the beginning
Therefore him [made.
The almighty God
Will unnoble;
That he noble no more
Thenceforth might be
In the world,
Nor come to glory.

25. *An Exhortation to seek for Felicity by Communion with God*.*

Þel la monna beaɲn.	O children of men,
ȝeonð miðdan ȝeaɲð.	Over the world!
ƿɲioɲa æȝhƿilc.	Every one of the free!
ƿundie to þæm.	Try for that
ecum ȝode.	Eternal good
ðe pe ẏmb ƿƿecaþ.	That we have spoken of,
and to þæm ȝeƿælþum.	And for those riches
ðe pe ƿecȝaþ ẏmb.	That we have mentioned.
Se þe þonne nu ƿie.	He that then now is
neaɲpe ȝeheƿteð.	Narrowly bound
miþ þiƿƿeƿ mæɲan.	With the
miðdan ȝeaɲðeƿ.	Useless love
unnẏttɲe luƿe.	Of this large world,
ƿece him eƿt hɲæþe.	Let him seek speedily
ƿulne ƿɲioðom.	Full freedom,
ðæt he ƿoɲþ cume.	That he may advance
to þæm ȝeƿælþum.	To the riches
ƿaula næðeƿ.	Of the soul's wisdom.
ƿoɲþæm ƿ ıƿ ƿio an neƿt.	Because this is the only rest
eallɲa ȝeƿƿinca.	Of all labours;
hẏhtlicu hẏþ.	A desirable port
heaum ceolum.	To high ships;
moðeƿ uƿƿeƿ.	Of our mind
meɲe ƿmẏlta pic.	The great and mild abode:
ðæt ıƿ ƿio an hẏþ.	This is the only port
ðe æƿɲe biþ.	That will last for ever;
æƿteɲ þam ẏþum.	After the waves
uɲa ȝeƿƿinca.	Of our troubles,
ẏƿta ȝehpelcɲe.	Of every storm,
ealniȝ ƿmẏlte.	Always mild.
ðæt ıƿ ƿio ƿɲiþƿtoƿ.	This is the place of peace,
and ƿio ƿɲoƿoɲ an.	And the only comforter
eallɲa ẏƿmınȝa.	Of all distresses,

* This is founded on the prose contained in the Praxis, extract 20.

æfter þissum.	After this
þeorulð ʒesþincum.	World's troubles.
ðæt is þẏnsum stoþ.	This is the pleasant station
æfter þissum ẏrmþum.	After these miseries
to aʒanne.	To possess.
Ac ic ʒeorne þat.	And I earnestly know
ðæt te ʒẏlðen maþm.	That the golden vessel,
sẏlofren sinc.	The silvery treasure,
stan searo ʒimma.	The stone fortress of gems,
nan middenʒearðes þela.	Or riches of the world
moðes eaʒan.	To the mind's eye
æfre ne onlẏhtaþ auht.	Can never bring any light;
ne ʒebetaþ.	Cannot increase
hiora sceaṛpnesse.	Its acuteness
to þære sceaþunʒa.	To the contemplation
soþra ʒesælþa.	Of the truer riches;
ac hi sþiþor ʒet.	But they rather yet
monna ʒehþelces.	The mind's eyes
moðes eaʒan.	Of every one of men
ablenðaþ on breostum.	Blind in their breast,
ðonne hi hi.	Than they them
beorhtran ʒeðon.	Make brighter.
Forþæm æʒhþilc þinʒ.	But all things
ðe on þis anðþearðan.	That in this present
life licaþ.	Life so please,
lænu sindon.	Are slender,
eorþlicu þinʒ	Earthly things,
á fleondu.	Ever fleeting.
ac þ̄ is þundorlic.	But wonderful is that
þlite and beorhtnes.	Beauty and brightness,
ðe þuhta ʒehþæs.	Which every creature
þlite ʒeberhteþ.	With beauty illuminates,
and æfter þæm.	And after that
eallum þaldeþ.	Governs all:
Nele se þaldend.	This Governor will not
ðæt forþeorþan scẏlen.	That we should destroy
saula usse.	Our souls,
ac he hi selfa þile.	But he himself will them

leoman onlihtan. Enlighten with light;
lifer palden. The Ruler of life.
Lif þonne hæleþa hpilc. If then any man
hlutpum eagum. With the clear eyes
modef finef. Of his mind
mæg æfre ofrion. May ever behold
hiofonef leohtef. Of heaven's light
hlutre beorhto. The lucid brightness,
ðonne pile he fecgan. Then he will say,
ðæt þære funnan fie. That the sun's brightness
beorhtnef þiofto. Will be darkness,
beorna gehpylcum. If any man
to metanne. Should compare it
pið ᵹ micle leoht. With the superior light
Godef ælmihtigef. Of God Almighty.
ðæt if gafta gehpæm. That will be to every spirit
ece butan ende. Eternal without end;
eadegum faulum: To happy souls.

Alfr. Boet. p. 181, 182.

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26. *The Song on Æthelstan's* Victory at Brunanburh.*

Her Æþelftan cyning. Here Æthelstan king,
eorla dihten. Of earls the lord, [bles,
beorna beah-gyfa. The shield-giver of the no-
and hif brodor eac. And his brother also,
Eadmund æþeling. Edmund the Prince,
ealdor langne tyr. The elder! a lasting victory
geflohgon æt fecce. Won by slaughter in battle
fpeorda ecgum. With the edges of swords
ymbe Brunan-burh. Near Brunan-burh.

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* See Saxon Chronicle in A.D. 938. and Hickes's Thesaurus, vol. i. p. 181. for the metrical division of the Saxon; and for a verbal translation in Latin, see Hickes's preface, p. xiv.

Boꝛð-peal cluꝛan. The wall of shields they cleaved,

heopan heaðolinðe. They hewed the noble banners:
hamoꝛa laꝛan. The survivors of the family,
aꝛaꝛan Eaðpeaꝛðeꝛ. The children of Edward.
ꝛꝛa him ȝeæðele pæꝛ. As to them it was natural
ꝛꝛom cneo-mæȝum. From their ancestry,
þ hie æt campe oꝛt. That they in the field often
piþ laþꝛa ȝehpæne. Against every enemy
land ealȝoðon. Their land should defend,
hoꝛð ⁊ hamaꝛ. Their treasures and homes.
Dettend cꝛunȝun. Pursuing, they destroyed
Sceotta leoða. The Scottish people
and ꝛcip-ꝛlotan. And the ship-fleet.
ꝛæȝeꝛ ꝛeallan. The dead fell!
ꝛelð ðýneðe. The field resounded!
ꝛecȝaꝛ hpate. The warriors sweat!
ꝛýððan ꝛunne. After that the sun
up on moꝛȝen tið. Rose in the morning hour,
mæꝛe tunȝol. The greatest star!
ȝlað oꝛeꝛ ȝꝛunðaꝛ. Glad above the earth,
Goðeꝛ conðel beoꝛht. God's candle bright!
eceꝛ Dꝛýhtneꝛ. The eternal Lord's!
oðð ꝛio æþele ȝeꝛceaꝛt. Till the noble creature
ꝛahto ꝛetle. Hastened to her setting.
Þæꝛ læȝ ꝛecȝ mæniȝ. There lay soldiers many
ȝaꝛum aȝeteð. With darts struck down,
ȝuma noꝛþeꝛna. Northern men,
oꝛeꝛ ꝛcýlð ꝛcoten. Over their shields shot.
ꝛꝛilce Scittiꝛc eac. So were the Scotch;
þeꝛiȝ piȝeꝛ ꝛæð. Weary of ruddy battle.
Weꝛt Seaxe ꝛoꝛþ. The West-Saxons then
onðlonȝne ðæȝ. Throughout the day,
eoꝛoð cýꝛtum. With a chosen band,
on laꝛt leȝðun. To the last pressed
laðum þeoðum. On the loathed people.
heopan heꝛe-ꝛlýman. They hewed the fugitives of the army,

hindan þeaꞃle	The behind ones, fiercely
mecum mẏlen ſceaꞃpan.	With swords sharpened at the mill.
Mẏꞃce ne ꝑẏꞃndon.	The Mercians did not refuse
heoꞃdeſ hond pleȝan.	The hard hand-play
hæleþa nanum þaꞃa.	With any of those men
þe mid Anlaꝼe.	That, with Anlaf,
oꝼeꞃ æꞃa ȝeblond.	Over the turbid sea,
on lideſ boſme.	In the bosom of the ship,
land ȝeſohtun.	Sought the land
ꝼæȝe to ȝeꝼeohte.	For deadly fight.
Fiꝼe leȝun	Five lay
on ðam camp-ſtede.	In that battle place,
cẏninȝaſ ȝeonȝe.	Young kings,
ſꝑeoꞃdum aſꝑeꝼede.	By swords quieted:
ſꝑeolce ſeoꝼene eac.	So also seven,
eoꞃlaſ Anlaꝼeſ.	The earls of Anlaf,
unꞃim heꞃiȝeſ.	And innumerable of the army
ꝼlotan and Sceotta.	Of the fleet and the Scots.
Ðæꞃ ȝeꝼlemed ꝑeaꞃð	There was chased away
Noꞃðmanna bꞃeȝu	The lord of the Northmen,
nẏde ȝebæded.	Driven by necessity
to lideſ ſteꝼne.	To the voice of the ship.
litle ꝑeꞃede.	With a small host,
cꞃead cneaꞃon.	With the crew of his ship,
ꝼlot cẏninȝ.	The king of the fleet
ut ȝeꝑat on ꝼealene ꝼlod.	Departed out on the yellow flood;
ꝼeoꞃh ȝeneꞃede.	His life preserved.
Spilce þæꞃ eac ſe Fꞃoda.	So there also the routed one,
mid ꝼleame com.	A fugitive, came
on hiſ cẏððe noꞃð.	To his northern country;
Conſtantinuſ.	Constantinus:
haꞃ Hẏlde ꞃinȝ.	The hoarse din of Hilda
hꞃeman ne ðoꞃꝼte.	He needed not to vociferate
mæcan ȝemanan.	In the commerce of swords,
he ꝑæſ hiſ mæȝa ſceaꞃd.	He was bereft of his relations;

ꝼꞃeonꝺa ʒeꝼẏlleꝺ.	Of his friends felled
on ꝼolc-ꞅteꝺe.	In the folk-place,
beꞅlaʒen æt ꞅecce.	Slain in the battle:
anꝺ hiꞅ ꞅunu ꝼoꞃlet	And his son was left
on ꝑæl-ꞅtole.	On the place of slaughter
ꝑunꝺum ꝼoꞃʒꞃunꝺen.	With wounds beaten down.
ʒeonʒe æt ʒuðe	Young in the conflict,
ʒẏlꝑan ne ꝑoꞃꝼte.	He would not boast,
beoꞃn blanꝺen-ꝼeax.	The lad with flaxen hair,
bilʒe ꞅlehteꞅ.	From the bill of death,
ealꝺ in ꝑiꝺꝺa.	Tho' old in wit.
ne Anlaꝼ ðẏ ma.	Nor more than Anlaf,
miꝺ heoꞃa heꞃe-laꝼum.	With the residue of their ar-
hlehan ne ꝑoꞃꝼtan.	Had need to exult, [mies
ꝥ hie beaꝺu ꝑeoꞃca.	That they for works of battle
beteꞃan ꝑuꞃꝺon.	Were better
on camp-ꞅteꝺe.	In the place of combat,
cumbelʒehnaꝺeꞅ[1].	In the prostration of banners,
ʒaꞃmittinʒe[2].	In the meeting of the arrows,
ʒumena ʒemoteꞅ.	In the assembly of men,
ꝑæpen ʒeꝑꞃixleꞅ.	In the exchange of weapons,
ðæꞅ hie on ꝑæl ꝼelꝺa.	When they on the field of
ꝑið Ꞓaꝺꝑeaꞃꝺeꞅ.	Against Edward's [slaughter
aꝼoꞃan pleʒoꝺan.	Descendants played.
Leꝑitan him ꝑa	Departed from them then
Noꞃꝑ men	The Northmen,
næʒleꝺ cneaꞃꞃum.	In nailed ships,
ꝺꞃeoꞃiʒ ꝺaꞃa ða laꝼ.	The dreary relics of injuries,
on ꝺinneꞅ meꞃe.	On the stormy sea,
oꝼeꞃ ꝺeop ꝑæteꞃ.	Over the deep water,
Diꝼelin ꞅecan.	Sought Dublin,
anꝺ heoꞃa lanꝺ.	And their land,

[1] Cumbelʒehnaꝺeꞅ, from cumbel or cumble, *falling down, pliant,* and ʒehnaꝺ, or ʒehnæꞅte, *victory,* &c.

[2] Gaꞃmittinʒe, from ʒaꞃ, *an arrow, dart, weapons,* &c. and mittinʒ, *a meeting.*

æpiſcmoðe[3].	Disgraced in mind.
Spilce ða ʒebrroðer.	So the brothers
beʒen æt ſamne.	Both together,
cẏninʒ and æþelinʒ.	The king and the prince,
cẏððe ſohton.	Their country sought,
Þeſt-Seaxna land.	The West-Saxon land.
piʒeſ hreamie.	The screamers of war
lætan him behẏndan.	They left behind,
hræfn brẏttian.	The raven to enjoy,
ſalupi paðan.	The dismal kite,
and ðone ſpeartan hrefn.	And the black raven,
hẏrned nebban.	With horned beak;
and ðane haſean paðan.	And the hoarse toad;
earn æftan.	The eagle afterwards
hpit æſeſ brucan.	To feast on the white flesh;
ʒræðiʒne ʒuð-hafoc.	The greedy battle-hawk,
and þ ʒræʒeðeor.	And the gray beast,
pulf on pæalde.	The wolf in the wold.
Ne peard pæl mare	Nor had there been a greater
on ðiſ eiʒlande.	In this island [slaughter
æfer ʒẏta.	Ever yet
folceſ ʒefẏlled.	Of people destroyed,
beforan ðiſſum.	Before this
ſpeorðeſ ecʒum.	By the edges of swords,
ðæſ ðe uſ ſecʒað bec.	(As the books tell us
ealde uðpitan.	Of the old wise men)
ſiððan eaſtan hiðer.	Since from the East hither
Enʒle and Seaxe.	The Angles and the Saxons
up becomon.	Came up
ofer brẏmum brað.	Over the broad waves,
Brẏtene ſohton.	Sought the Britons,
plance piʒſmiðaſ.	Illustrious smiths of war!
Þealleſ ofercomon.	Overcame the Welsh;
eorlaſ arhpate.	Earls excelling in honor!
eard beʒeatan.	And obtained the country.

Sax. Chron. An. 938.

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[3] Æpiſcmoðe, from æpiſc, *disgrace;* and moð, *the mind.*

27. *The Song* on Edgar's Death.*

Ðeꝛ ȝeendode.	Here ended
eoꝛðan ðꝛeamaꝛ.	His earthly joys—
Eaðȝaꝛ Enȝla cyninȝ.	Edgar, England's king;
ceaꝛ him oðeꝛ leoht.	He chose for himself another light,
plitiȝ and ꝑinꝛum.	Beautiful and pleasant;
and ðiꝛ pace ꝓoꝛlet.	And left this feeble life,
lyꝼ ðaꝛ læne nemnað.	Which the children of the
leoda beaꝛn.	The men on earth, [nations,
men on moldan.	Call so transitory. [where
Þæne monaþ ȝehpæꝛ.	On that month which every
in þiꝛꝛe æþel tyꝛꝼ.	In this country's soil
þa þe æꝛ pæꝛnan.	They, that were before
on ꝑim-cꝛæꝼte.	In the art of numbers
ꝑihte ȝetoȝene.	Rightly instructed,
Juliuꝫ nomaþ.	Call July:
Þ ꝛe onȝa ȝepat.	In his youth departed
on ðone eahtateoþan dæȝ.	On the eighteenth day,
Eaðȝaꝛ oꝼ liꝼe.	Edgar from life, [the nobles:
beoꝛna beah-ȝyꝼa.	The giver of the bracelets of
And ꝼenȝ hiꝛ beaꝛn.	And his son took
ꝛyþþan to cyne-ꝑice.	Then to the kingdom;
cylð unpeaxen.	A child not full grown;
eoꝛla ealdoꝛ.	The ruler of earls;
þam pæꝛ Eaðpeaꝛð nama.	Edward was his name,
and him tyꝛꝼæꝛt hæleð.	An excelling hero.
tyn nihtum æꝛ.	Ten nights before
oꝼ Bꝛytene ȝepat.	From Britain departed
biꝛcop ꝛe ȝoda.	The bishop so good
þuꝛh ȝecyndne cꝛæꝼt.	In native mind,
þam pæꝛ Cynepeaꝛð nama:	Cyneward was his name.
Ða pæꝛ on Myꝛce.	Then was in Mercia,
on mine ȝeꝼꝛæȝe.	To my knowledge,

* See Saxon Chronicle in A.D. 975, and Hickes's Thesaurus, vol. i. p. 185.

ꝑıðe anð ꝑel hꝑæꝛ.	Wide and every where
Ꝑalðenðeꝛ loꝼ.	The praise of the supreme Governor
aꝼẏlleð on ꝼolðan.	Destroyed on the earth.
ꝼeala ꝑeaꝛð toðꝛeꝼeð.	Many were disturbed
ʒleaꝑꝛa Goðeꝛ ðeoꝑa.	Of God's skilful servants.
Ðæt ꝑæꝛ ʒnoꝛnunʒ mıcel.	Then was much groaning
ðam ðe on bꝛeoꝛtum.	To those that in their breasts
ꝑæʒ bẏꝛnenðe luꝼan.	Carried the burning love
metoðeꝛ on moðe.	Of the Creator in their mind.
Ða ꝑæꝛ mæꝛða ꝼꝛuma.	Then was the source of mi-
to-ꝛꝑıðe ꝼoꝛꝛeꝑen.	Wholly despised; [racles
ꝛıʒoꝛa ꝑalðenð.	The governor of victory;
ꝛoðeꝛa ꝛæðenð.	The lawgiver of the sky;
þa man hıꝛ ꝛıht to-bꝛæc.	Then man broke his law.
Anð ða ꝑeaꝛð eac aðꝛæꝼeð.	And then was also driven
ðeoꝛmoð hæleð.	The beloved man,
Oꝛlac oꝼ eaꝛðe.	Oslac, from the land,
oꝼeꝛ ẏða ʒeꝑealc.	Over the rolling of the waves,
oꝼeꝛ ʒanoteꝛ bæð.	Over the bath of the sea-fowl,
ʒamol-ꝼeax hæleð.	The long-haired hero,
ꝑıꝛ anð ꝑoꝛð ꝛnotoꝛ.	Wise, and in words discreet,
oꝼeꝛ ꝑæteꝛa ʒeðꝛınʒ.	Over the roaring of waters,
oꝼeꝛ hꝑæleꝛ æðel.	Over the whale's country;
hama beꝛeaꝼoð.	Of an home deprived.
Anð ða ꝑeaꝛð ætẏꝑeð.	And then was shown
uppe on ꝛoðeꝛum.	Up in the sky
ꝛteoꝛꝛa on ꝛtaðole.	A star in the firmament,
þone ꝛtıð ꝼeꝛhðe.	Which the firm of spirit,
hæleð hıʒe ʒleaꝑe.	The men of skilful mind,
hatað ꝑıðe.	Call extensively
cometa be naman.	A comet by name,
cꝛæꝼtʒleaꝑe men.	Men skilled in art,
ꝑıꝛe ꝛoðboꝛan.	Wise truth-tellers.
Ꝑæꝛ ʒeonð ꝑeꝛ ðeoðe.	There was over the nation
Ꝑalðenðeꝛ ꝑꝛacu.	The vengeance of the Su-
ꝑıðe ʒeꝼꝛæʒe.	Widely spread [preme;
hunʒoꝛ oꝼeꝛ hꝛuꝛan.	Hunger over the mountains.

Ðæt eft heofona.
þeaɲð ʒebette.
bɲeʒo enʒla.
ʒeaf eft blɪſſe.
ʒehþæm eʒbuenðɲa.
ðuɲh eoɲþan þeſtm:·
Sax. Chron. An. 975.

That again heaven's
Ruler removed;
The Lord of angels!
He again gave bliss
To every inhabitant
By the earth's fertility.

THE END.

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